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THE BHAGAVAD-GITA OR SONG CELESTIAL.

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THE BHAGAVAD-GÎTÂ OR SONG CELESTIAL.

By the Brahmins, reverence of masters is considered the most sacred of duties. Thee, therefore, first most holy prophet, interpreter of the Deity, by whatever name thou wast called among mortals, the author of this poem, by whose oracles the mind is rapt with ineffable delight to doctrines lofty, eternal, and divine.—SCHLEGEL.

THE Bhagavad-Gîta or song of the Blessed One—Gita meaning song, and Bhagavad, Lord—one of the names of Krishna, forms part of the Mahâbharata, one of the two well-known national epics of India. The former is said to have been written by Vyasa at an unknown date. The Brahmans hold the Bhagavad-Gîta in the greatest reverence, notwithstanding its teaching being Unitarian in aim and clashing with idol-worship, and being also in opposition to later Brahmanical interpretations of the Vedas, and our opening quotation from Schlegel shows that respect for it has not been confined to India. The great Initiate, Sankarâcharya, calls the Gîta the collected essence of all the Vedas, and no doubt this is true, when we consider the sublime ethical character of its teaching, and the splendour of the ideals set forth in it. We have said that the date of the Gîta is unknown; but if the arguments of Indian scholars like Mr. Telang, are sound, and personally we have no doubt of it, the Gîta could not have been composed since the second century B.C.; nor is this all that can be said in favour of the antiquity of the *teachings* of the Gîta, now we know the close relationship existing between them and the doctrines of the old Wisdom Religion, now called Theosophy, the enormous antiquity of the latter being undeniable. This question of the age of the Gîta would have been hardly worth raising, but for its bearing on the controversy between some missionaries and Pundits in India, on the point whether "the author of the Gîta borowed from Christian sources, or the evangelists and apostles from him". That the former was the case we must deny, in view of the light thrown by the Esoteric Philosophy on the origin of the chief doctrines of Christianity, althongh this contention on the part of Christians is not surprising, "so striking are some of the moralities inculcated in the Gîta, and so close the parallelism—ofttimes actually verbal—between its teachings and those of the New Testament", to quote Sir Edwin Arnold, and also remembering that the story of Krishna bears a remarkable resemblance in several particulars to that of Christ.

The Gîta is divided into eighteen chapters, each describing a particular phase of human life. The first is introductory, second to fifth inclusive

deals with five different theories, from sixth to twelfth Krishna points out the best path to attain liberation from the ills of conditioned existence, and thirteenth to eighteenth are devoted to metaphysics. In Western eyes the divine poem, dealing as it does with the grandest philosophy of life, opens with incidents of an extraordinary character; we find ourselves on a battle-field in presence of two hosts about to join in conflict, and the teachings of the poem are given in a discourse which takes place between the Pandava chief Arjuna, and his charioteer Krishna, before the battle commences. But this peculiar setting of the philosophical jewels of the Gîta, has a profound significance, as we shall presently see, and forms an essential part of the lesson delivered to humanity by the poem. As the Gita is undeniably an Esoteric work, the contained teachings present many aspects, and to deal adequately with any or all of these requires an Adept of high standing; it is needless to say that we have no such qualifications, and can only gather a few hints of the meaning by the light of the Esoteric philosophy, and the observations of some capable and learned students who have commented upon it. It will be advisable to deal with the historical aspect first.

The battle-field mentioned at the opening of the poem is called Kurukshetra, or plain of the Kurus, and is believed to be near modern Delhi. The Kurus appear to have been a tribe of ancient India, divided into two parties, one retaining the primitive name of the tribe, the other called Pandavas; the first named branch of the tribe having dispossessed the latter of its rightful inheritance, the Pandavas, after long wanderings and hardships, return, collect their forces, and offer battle to their oppressors; the battle itself however and the result are not given in the poem. Despite this, we by no means agree with those writers who consider the opening incidents as being merely pegs on which to hang the teachings afterwards given in the Gîta; on the contrary we hold with the declaration of a Hindoo scholar, that "there is nothing in external nature which is not an idea objectified, and the whole world may be said to be a huge allegory"; and, as another student remarks, "Man is continually imitating the higher spiritual planes". These ideas are in conformity with the teaching of the Esoteric Philosophy, which states that "every event of universal importance, involving a great change each time in mankind, spiritual, moral and physical, is precogitated and preconcerted, so to say, in the sidereal regions of our planetary system".* We therefore regard the events narrated in the Gîta, as not only historically true, but the drama said to have been played out upon the plain of the Kurus, as a representation or reflection of the events upon earth enacted upon higher planes of existence. It will be well to now attempt an explanation of some of the names given from a Theosophical standpoint.

* "Secret Doctrine", Vol. II., p. 500.

We learn on good authority that the term Kuru means eternal; the Kurus therefore are Eternal Men. The plain of the Kurus is called sacred, because it is the temple of Spirit, the body encasing it and being its material vehicle during the conditioned existence on earth of the "Immortal Pilgrim". The Ganges bounding the sacred plain on one side "typifies the sacred stream of spiritual life incarnated here". The Kurus represent material line of evolution in us, while the Pandavas stand for spiritual; that is, Arjuna, the great chief of the Pandavas, represents the incarnate ray from the immortal Manas. The long wanderings and hardships of the Pandavas represent spirit imprisoned in matter, caused by necessities of evolution, before gaining control of man; this refers also to cyclic rise and fall of nations and races, whilst the hostile armies represent two collections of human powers, the higher and lower; the battle refers to the struggle between these two forces in man taken as a whole or individually. In short the story of the Gîta is that of man in his evolutionary development. The king of the Kurus, whose name is Dhritarâshtra, is said to be blind, as he corresponds to the human body, which is senseless matter and therefore incapable of governing without Manas or mind. The numbers given of the chiefs on both sides are blinds, thus seven is a disguise for the three higher principles in man, and eleven for the four lower. In Hindoo philosophy Krishna is considered to be one of the Avatars or Saviours of Humanity who appear at certain necessary periods on earth in order to assist humanity in its upward struggle to the light. It will be noted in the poem that Krishna speaks as the Universal Ego or Deity, but this conception of God, although that of Unity, in our opinion should not be identified with that of Absoluteness. For "in Occult metaphysics there are properly speaking two 'Ones'—the One on the unreachable plane of Absoluteness and Infinity on which no speculation is possible, and the second 'One' on the plane of Emanation. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable."* This view was also held by that eminent Vedantin scholar, the late T. Subba Row, and if it be correct, and there are certainly some passages in the Gîta that support it, although the exact meaning is often badly interpreted by translators, then Krishna may be considered as the First or Unmanifested Logos, or the Higher Self in man, and therefore Arjuna is the Lower. In Hindu phraseology there are two Hamsas, one Jiva, and his friend Ishwara. We may now proceed to the consideration of the first chapter.

At the outset, a general description of the opposing forces having been given, Arjuna, to whom Krishna acts as charioteer, showing that Deity can be conquered by love alone, requests him to station the chariot between the

* "Secret Doctrine," Vol. I., p. 130.

two armies in order to view the enemy; this being done Arjuna, seeing that the latter were all kinsmen and friends, in the words of the text, was overcome by excessive pity and spake thus despairingly:—

> It is not good, O Keshav, nought of good
> Can spring from mutual slaughter. Lo, I hate
> Triumph and domination, wealth and ease
> Thus sadly won.

And goes on to say that he will not kill his friends, though they kill him. Arjuna's fear shows want of endurance, he shrinks from killing his friends as we shrink from killing our passions. His despondency is shared by every student of Occultism, when his inner nature becomes the battle-ground of two opposing forces, which he has aroused and forced into action by his efforts and aspirations towards a higher life. With reference to the evils that Arjuna foresees as the result of the civil war, such as the destruction of families and intermingling of castes, etc., it is certain, however foreign to our Western ideas, that a great deal can be said in favour of this institution as established in Ancient India, and when the abuses now existing in connection with it had not grown up. After indulging in these desponding utterances, Arjuna casts his bow upon the battle-field, thus indicating his resolve to adopt the life of a religious mendicant, he falls back on his higher nature and then hears the voice of Krishna-Christos, the Higher Self.

The second chapter commences with Krishna's reply to the lamentations of Arjuna, and the former says: "How comes it that this delusion, O Arjuna, which excludes from heaven and occasions infamy, has overtaken you in this place of peril. Cast off this base weakness of heart." Arjuna in reply throws himself upon Krishna's indulgence and asks for advice. Then Krishna declares Arjuna's arguments to be those of the letter of the law only, and that Arjuna grieves needlessly. For "wise men grieve not for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us over hereafter cease to be." Krishna here speaks from the standpoint of the spiritual reality underlying all transient forms, the plane of the noumenal as distinct from that of phenomena. This teaching corresponds to that given by Carlyle in "Sartor Resartus", the philosophy of clothes. "There are two things apparently, the soul which is indestructible, and the feelings of pain, etc., which come and go. The true philosopher knows that the former only is real and exists, and that the latter is unreal. He therefore does not mind the latter." To quote Sir Edwin Arnold's beautiful poetical translation:—

> "Never the spirit was born; the spirit shall cease to be never;
> Never was time it was not; End and Beginning are dreams.
> Birthless and deathless and changeless remaineth the spirit for ever,
> Death hath not touched it at all, dead though the house of it seems."

The spirit incarnate in the body is One, but when viewed in relation to

a variety of bodies, this One spirit appears as separated owing to the difference between bodies, as light from one source appears as varied, owing to the differences in reflecting surfaces. This is the I or Ego, which everyone takes to be his own.

Arjuna is advised to act upon the ideas presented to him, and to fight regardless of both possible victory or defeat, for if he abstains he will incur everlasting dishonour. Krishna's conception of duty here, is that which has been always held up as the highest before soldiers, and is quite consistent with the loftiest moral teaching. For however much some of us may condemn war from the point of human evolution we have now reached, yet it must be remembered that a majority of so-called civilized nations have not attained this height, and until they have done so, war appears inevitable as a state, through the sufferings of which the human race will finally appreciate the blessings of peace and harmony. Having thus advised Arjuna, according to the ancient Sankhya philosophy, Krishna says: "Now hear that relating to the Yoga or practical devotional. In this path to final emancipation even a little of this form of piety protects one from great danger." Piety or knowledge here means real spiritual intuition, and not acquirements of intellect, whilst deliverance from great danger may be understood to refer to conditioned existence, or reincarnation in a physical body. Krishna then goes on to say that the unwise prefer the transient enjoyments of that state known in Esoteric Philosophy as Devachan, or the period of bliss between two human incarnations. In other words such people make good Karma only, and therefore continue to be reborn on earth. "Do you, Arjuna, rise above those effects of the three qualities and be free from the pairs of opposites." * Krishna here compares the Vedas to a reservoir providing water for various special purposes, and therefore not pointing out the highest path.

Arjuna then enquires what are the characteristics of a truly wise man, and Krishna replies: "He whose heart is not agitated in the midst of calamities, who has no longing for pleasures, and from whom the feelings of affection, fear and wrath have departed, is called a sage. His mind is steady, who, being without attachments anywhere, feels no exultation and no aversion on encountering the various agreeable and disagreeable things of this world." As Krishna repeats this teaching in a later chapter, we need not deal with it now. He then proceeds: "The man who ponders over objects of sense forms an attachment to them; from that attachment is produced desire; and from desire anger is produced". This means that from opposition to desire anger arises, and the further statement is made that spiritual matters are dark as night to ordinary men whilst they are wise in worldly pursuits. In the case of sages the position is reversed.

* Meaning heat and cold, pain and pleasure, and so forth.

Krishna further adds, "As a fire reduces fuel to ashes, so the fire of knowledge reduces all actions to ashes", fuel to ashes is action as fuel of Karma, as ignorance is at the base of wrongdoing, and spiritual knowledge purifies everything, therefore those who have acquired it are called fires.

Commencing Chapter V., Arjuna asks which is superior, renunciation of actions or pursuit of them, as Krishna had praised both. The latter replies: "Renunciation of action and devotion through action are both means of final emancipation, but devotion through action best of two. Only result of action as such is action. Renunciation of action will at last lead by experience to the proper performance of action; Sankhya and Yoga doctrines as regards action are in reality the same, although the watchword of the former is renunciation of all action and reliance on knowledge only, and that of latter, practice of action with devotion. Practice of Yoga devotion proves proper renunciation, since this is not renunciation of action itself but of worldly interest in acting. Action rightly performed produces the same result as renunciation, but without the same hardship. Renunciation is of two kinds, one accompanying true spiritual knowledge and the other without such knowledge, the last-named is inferior to right performance of action." Also "senses and organs move by natural impulse to their appropriate objects". The aspirant must purify his body and mind, and will escape rebirth here by being free from selfish desires. Krishna says that Deity or the Logos is not the cause of actions amongst men, such proceeding from the workings of nature only. The specific nature of an act is not the purifying agent, but the mental state of the performer is such. The wise look upon all things alike as manifestations of the One reality, though of different qualities and classes. All are the same in essence although differing in appearance. The spiritually wise have conquered death, and their consciousness is therefore unbroken, and remains the same on both sides of the grave. All the pleasures of existence born of contact between the senses and their objects, quickly breed misery as they are always changing, and have a beginning and end. A profound philosophical truth is here expressed, as happiness and misery are a pair of opposites and either pole constantly attracts the other, as on the physical plane the positive pole of one magnet draws the negative of another, action and reaction being always equal and opposite. True happiness therefore, or rather blessedness, cannot be obtained on this plane of transitory existence, but is to be found on the contrary in union with the Supreme alone, That which alters not, the One Truth.

In Chapter VI., Krishna says that the devotee is superior to all others, for he has devotion or aspiration in addition to all other virtues. "A man should elevate his self by his self; he should not debase his self, for even a man's own self is his friend, a man's own self is also his enemy." This play

upon the word self means that the lower nature of man is the enemy to his higher nature, and is also an enemy to its own welfare, through its downward characteristics. The aspirant should attain the acme of renunciation from desires, a state in which even the intention of renouncing desires, is itself renounced. Then follow some directions for meditation, which we need not specify, as they are for those who have retired from the world, having reached such a point in the course of their development that they may legitimately do so. In Western eyes this looks very much like entire selfishness, but it is nothing of the kind when viewed from the position taken up by Occult Philosophy. For the latter asserts that the thoughts of a highly developed and trained mind and will, can greatly influence humanity for both good and ill, therefore the work of a high sage on the mental plane alone is of the utmost importance, and more useful to humanity at large, because it is accomplished under conditions free from the obstacles produced by a gross physical environment. We may here remark that in the description of a magnetically arranged seat given in this chapter, Kusa grass forms the base ; this grass is said to have great occult qualities. The meditator is said to look at the tip of his nose, but this is done, says a commentator, " in order to prevent the sight from rambling, a total closing of the eyes being objectionable as leading to sleep ". Krishna says that the true aspirant observes the golden mean in food, exercise, sleeping and waking, and all the practical affairs of life. " That devotee is deemed to be the best, who looks alike on pleasure or pain, whatever it may be in all creatures." This does not mean that a sage is indifferent to all suffering, but that he does not allow any useless emotions to distract his mind, whilst doing his utmost for all beings. Arjuna thinks it very difficult to govern the lower mind, it being fickle, strong and obstinate, as he says. Krishna replies that although difficult, the lower mind can be restrained by constant practice and indifference to worldly objects. Arjuna then asks what happens to those who, working half-heartedly on the path to emancipation, fall short in their aim. Krishna says " none who perform good deeds come to an evil end ", they attain the state of bliss between two incarnations known in the Esoteric philosophy as Devachan, and after dwelling therein for a long period, are reborn in a holy family, and coming again into contact with Occultism, are led on by their old desires and finally achieve freedom. The man of meditation is superior to men of penance, learning, and action.

Having now in the first six chapters described individual spirit and the duty of man in connection therewith, Krishna goes on to teach of the Supreme. According to his statements, the whole universe of objects are but manifestations of the One spiritual principle behind phenomena, and that only a few men really know this Truth. Earth, water, fire, air,

Akasa, Manas, Buddhi, and egoism, the last being the perfection of all the others on the phenomenal plane. This is the lower part of the Divine nature, and higher than this, is that known in Occult philosophy as the One life, through which everything is animated and exists. The whole of creation, deluded by being enveloped in gross matter, is unable to recognise this fact, with the exception of those spiritually enlightened. But whatever form of religious faith is sincerely practised, the devout reap a reward commensurate with their ideal. Thus we each make our own Heaven and dwell therein, but as these mental states fall short of the Supreme they are but transitory, and subject those who have progressed no higher to rebirth under material conditions, as soon as the effects of our efforts are exhausted. At the end of the seventh chapter Krishna says: "Those who know me know the Brahman, the whole Adhyâtma, Karma, and the Adhibhûta". Brahman is the Supreme, Adhyâtma is the name of my being manifesting as the individual Self, and Adhibhûta is the Supreme Spirit dwelling in all elemental nature, whilst Karma here is, so to say, the action of the Supreme, which is seen in manifestation throughout the evolution of the objective worlds".

The eighth chapter commences by a question of Arjuna's respecting the nature of Deity when manifested as stated above. For "Brahma has two aspects: *viz.*, with the totality of nature as attribute, and without as supreme Reality". Krishna in replying describes these aspects and repeats the advice given in former chapters as to the method for obtaining union with Supreme Spirit, and states that all the worlds below Brahma are only temporary, and not everlasting, but he says: "After attaining to me, there is no birth again. Those who know a day of Brahma to end after one thousand ages and the night to terminate after one thousand ages, are the persons who know day and night." This is a reference to what are known in the Esoteric Philosophy as Manvantaras and Pralayas or the Days and Nights of the Universe. According to this teaching the lower planes of Kosmic Consciousness, or the phenomenal worlds, appear and disappear during alternate periods of about 311,040,000,000,000 human years. This doctrine applied to the Universe, corresponds to the Law of Periodicity, or Rhythm of Motion, discovered by physical scientists, acting in many departments of Nature. "But there is another invisible eternal existence, superior to this visible one, which is not destroyed when all entities are destroyed. It is called the unperceived, the indestructible; they call it the highest goal. Attaining to it none returns. That is my supreme abode." If the true interpretation of the above quotation is that those who attain Nirvâna never return to conditioned existence, then the teaching of the Esoteric Philosophy is opposed to it. For it holds that there are many Nirvânas, or states of spiritual enlightenment attainable by entities in the

course of their upward progress; but that from such states the Nirvânees do return to conditioned existence when a new life cycle commences." Once a Dharmakâya, or Nirvânee, an Adept leaves behind every possible relation with, or thought for this earth. Thus, to be enabled to help humanity, an Adept who has won the right to Nirvâna renounces the Dharmakâya body in mystic parlance; and remains in his Nirmânakâya body."* It follows from this teaching that the Nirmânakâyas are superior to the Nirvanees, the former having sacrificed their state of bliss in Nirvana in order to benefit humanity, while the latter are called Pratyêka Buddhas, a synonym of spiritual selfishness. Krishna proceeds: "I will state the times at which devotees departing from this world go, never to return. The fire, the flame, the day, the bright fortnight, the six months of the northern solstice, departing from the world in these, those who know the Brahman go to the Brahman. Smoke, night, the dark (unlucky) fortnight, the six months of the southern solstice (dying) in these the devotee goes to the lunar light (astral light) and returns." Fire, flame, day, smoke, night, etc., are all names of various deities which preside over the Cosmo-psychic powers. Sankara says fire means a deity presiding over time. With these verses the mystic sense of the solar and lunar symbols are connected. The Pitris are lunar deities"†.

The chapter just passed is stated to be for those of moderate spirituality, and the succeeding one for those lower still in the scale of spiritual progress.

The ninth chapter states the relations between supreme spirit and the manifested universe. "All entities live in me but I do not live in them. Nor yet do all entities live in me. See my divine power. Supporting all entities and producing all entities, myself lives not in those entities. As the great and ubiquitous atmosphere always remains in space, know that similarly all entities live in me," said Krishna. Mr. Telang, in his commentary on this apparent contradiction of all things living and yet not living in the One, remarks that because Deity is untainted by anything, as space is untainted and unaffected by the air, which remains in it, therefore the entities do not live in Deity, although all things are supported by the divine power of Deity. No doubt Eastern metaphysicians are prepared to justify the subtle views here expressed on the difference between spirit and matter, but a special treatise would be required to adequately present them to Western students. We may here state, however, that the Western orthodox idea of creation, or that of Deity creating the universe from nothing, is quite unknown in Sanscrit literature, the only idea in the latter

* "Voice of the Silence," p. 97

† "Secret Doctrine", Vol. I. p. 86. The student seeking further light on this part of the teaching of the Gita may profitably consult the "Secret Doctrine" on the part played by the Solar and Lunar Pitris during human evolution.

relating to this matter being that of emanation. "Whatever you do, O Son of Kunti, whatever you eat, whatever sacrifice you make, whatever you give, whatever penance you perform, do that as offered to me." This means that the commonest actions of life are sacrifices to supreme Deity if performed without interestedness in a devotional spirit.

In the tenth chapter Krishna says that for the advantage of Arjuna he will continue his explanation. "Not the multitudes of the gods nor the great sages know my source. The seven great sages, and likewise the four ancient Manus, whose descendants are all these people in the world, were all born from my mind." The seven great sages refers to seven great rupa or form Hierarchies of Dhyan Chohans; the Esoteric philosophy teaches the existence of many such classes of celestial beings or Gods, who must certainly exist in the Kosmos if spiritual evolution be a fact. The four ancient Manus referred to in the text mean the four progenitors and guides of the four past root races, as in Esoteric history we find that four such races have come and gone, whilst the fifth or the Aryan lives now. "Krishna or Logos is the universal principle represented by all of the Divine powers born of its mind, or the Intellectual Breaths." Krishna goes on to enumerate some of his chief emanations, amongst others he says, I am Garuda among birds, the Garuda or eagle meaning the whole Manvantaric or life cycle of the manifested universe.

In the eleventh chapter Arjuna wishes to see the divine form of Krishna, accordingly the latter shows him in a vision the Divine form including all forms, this being an attempt to symbolize the universal presence of Deity. A commentator says that the discus seen in the Divine vision signifies the whirling wheel of spiritual will and power, and that the mouths filled with flame also observed, are typical of the material essence in which all things are reabsorbed at the time of the night of Brahma. Arjuna also sees the warriors and chiefs of the opposing army destroyed in these mouths of flame, and remembering that these stand for the passions which revel in the lower nature of man, their destruction here means their conquest by aid of the Higher Self. Arjuna then being sorely dismayed by this spectacle, asks Krishna to reassume his old form as charioteer. The latter consents. Then

> These words to Arjuna spake
> Vâsudev, and straight did take
> Back again the semblance dear
> Of the well-loved charioteer;
> Peace and joy it did restore
> When the Prince beheld once more
> Mighty Brahma's form and face
> Clothed in Krishna's gentle grace.

Krishna then says that it is only by devotion to the Supreme or the One that he can be truly known.

At the outset of the twelfth chapter Arjuna inquires which is the best

path of devotion. This "difficulty of devotion to the Unmanifested One is caused by the personality (or brain consciousness) inducing the illusion of separateness, devotion to the manifested therefore easier." This means that it is not easy for ordinary men to follow the highest possible religious ideal, hence the various anthropomorphic ideas of Deity, which have a prominent place in all exoteric religions, and which are corruptions foreign to truly spiritual conceptions of the divine. Krishna, in replying, points out that knowledge is superior to continuous meditation, concentration is superior to knowledge, whilst renunciation of the fruits of actions is the best course to pursue.

The teaching of the thirteenth chapter is very instructive to students of Occult Philosophy, the great distinction between the body called Kshetra in the text, and the Kshetragna or spiritual mind*, is prominently brought forward, to quote from Sir Edwin Arnold's version :—

> Yea, Son of Kunti: for this flesh ye see
> Is Kshetra, is the field where Life disports;
> And that which views and knows it is the soul,
> Kshetrajana. In all "fields", thou Indian prince!
> I am Kshetrajna. I am what surveys!
> Only that knowledge knows which knows the known
> By the knower.

A commentator also says, "O mind, body is, as has been before said, a battle-field; and the intelligent principle which exists within every human being—that which knows itself and things around it—that I am myself. The knowledge of these two, acquired by mind through actions, is the spiritual knowledge by which emancipation is attained." The Kshetra is said to be made up of the personal consciousness, the principle of life, the senses, and the various passions and desires of which the lower nature of man is composed, together with the subtle or root elements in nature. Obviously the Kshetra is here what is known in the Occult classification as the lower Quaternary of the human principles; also the inclusion of the root nature elements or noumena of Earth, Air, Fire, Water, etc., correspond-with the occult teaching that man is the microcosm of the macrocosm, and as such contains within himself the potentialities of all nature. Krishna then says that wisdom is,

> Humbleness, truthfulness, and harmlessness,
> Patience and honour, reverence for the wise.
> Purity, constancy, control of self,
> Contempt of sense-delights, self-sacrifice,
> Perception of the certitude of ill
> In birth, death, age, disease, suffering, and sin;
> Detachment, lightly holding unto home,
> Children and wife, and all that bindeth men;
> An ever-tranquil heart in fortunes good
> And fortunes evil, with a will set firm
> To worship Me; endeavours resolute
> To reach perception of the Utmost Soul
> And grace to understand what gain it were
> So to attain, this is true Wisdom, Prince!
> And what is otherwise is ignorance!

* The supervising principle within one

"Indifference to nearest relatives means that where one's salvation requires it, the nearest earthly ties must be disregarded." In the text following, Deity is said to be "within all things and without them, it is movable and also immovable; it is unknowable through its subtlety; it stands afar and near. Not different in different things, but standing as though different." Explaining this Mr. Telang says: "Everything being really one, the various manifestations of the Brahman are really one in essence, though apparently different, like foam and water." "Krishna in his individuality is separate from matter, but in his universality exists within it." Matter and spirit are both without beginning, and all qualities belong to matter or nature, which is the cause of the actions and desires of the body and senses, whilst Purusha or spirit is an aspect of individual spirit in humanity, and the cause of experiences of pleasure and pain through its connection with the bodily nature, although spirit not being active, is not polluted by the natural qualities, but merely influenced through the body.

The fourteenth chapter, called "Religion by separation from the qualities," deals with the attributes of matter and the obstacles arising therefrom in the path to emancipation. Krishna explains that Deity is the source of all intelligence, or the soul of the Universe. The Esoteric philosophy states that from the Unmanifested Logos springs the subjective side of manifest being, and the objective side of things, or material forms, from mulaprakriti, or the essence of matter. Mind and matter co-exist, and are inseparable during manifestation. The three qualities of matter are said to be in this chapter: Sattva, Rajas, and Tamas, or passiveness, restlessness, and grossness. All matter is said to exist subject to these three states, in varying degrees. "Goodness, badness, and indifference,—the qualities thus called, sprung from nature, influence the imperishable soul within the body. Of these, goodness is lucid and free from disease, on account of its spotlessness, and implicates the soul by means of connection with the pleasant, and connection with knowledge. Know that badness, being of the nature of desire, arises from appetite and propensity. This implicates the soul by connection with action. But know that indifference, arising from ignorance, is the delusion of all mortals. This implicates the soul by means of folly, idleness, and sloth. Goodness connects the soul with pleasure, badness with action, but indifference surrounding knowledge connects it with folly." The quality of sattva or goodness here means the highest part of material things, attachment to which draws the mind away from spirituality; if the mind therefore identifies itself with these material qualities, it will be bound to rebirth in the world of matter. "When a right seeing person sees none but the qualities to be the doers of all action, and knows what is above the

qualities, (or the Kshetragna), he enters into my essence," says Krishna. That is, whoever has conquered the allurements of sensuous objects, is henceforth free from the bondage of conditioned existence.

The fifteenth chapter opens with a description of the Asvattha tree. This is the symbol of the Universe. "Its branches growing out of the three qualities, with the objects of sense as the lesser shoots and roots, ramnify below in the regions of mankind, are the connecting bonds of action." Accurately understanding the great tree of which the unperceived (Occult nature the root of all), is the sprout from the seed (Parabrahman), which consists of the understanding, (Mahat or the Universal intelligent Soul) as its trunk, the branches of which are the great egoism (Ahamkara, that Egoship which leads to every error), in the holes of which are the sprouts, viz., the senses, of which the great (Occult, or invisible) elements are the flower bunches. (The elements are the five tanmâtras, the producers of the grosser), the gross elements (the gross objective matter) the smaller boughs, which are always possessed of leaves and flowers. This is the tree of life, the Asvattha tree, only after the cutting of which the slave of life and death, man can be emancipated,* "An eternal portion of me it is, which, becoming an individual soul in the mortal world, draws to itself the senses with the mind as a sixth. Whenever the ruler of the bodily frame obtains or quits a body, he goes taking these with him," says Krishna. We may interpret this to mean, that a ray from the Divine incarnates in man, this is unaffected by sensuous things, and the wise perceive the Higher Self in all beings, the latter are differentiated, whilst the former is indivisible or Unity.

The sixteenth chapter commences with a fine description of those who are on the path to emancipation from conditioned existence, which it may be well to give in the words of the Song Celestial.

Fearlessness, singleness of soul, the will
Always to strive for wisdom; opened hand
And governed appetites; and piety,
And love of lonely study; humbleness,
Uprightness, heed to injure nought which lives,
Truthfulness, slowness unto wrath, a mind
That lightly letteth go what others prize;
And equanimity, and charity
Which spieth no man's faults; and tenderness
Towards all that suffer; a contented heart
Fluttered by no desires; a bearing mild,
Modest, and grave, with manhood nobly mixed
With patience, fortitude and purity;
An unrevengeful spirit, never given
To rate itself too high; such be the signs,
O Indian Prince, of him whose feet are set
On that fair path which leads to heavenly birth.

Having thus described divine men, Krishna goes on to delineate the undivine. "Men of infernal nature do not comprehend either the nature

* Secret Doctrine, Vol I., p. 536.

of action, or that of cessation from action. They possess neither purity nor truthfulness. They deny that the Universe has any truth in it, or possesses a Lord, or that it has arisen in certain succession, or anything else save that it is there for the sake of enjoyment. Till their last moments thinking of making new acquisitions and preserving old ones, given up to the enjoyment of objects of desire, being resolved that that is all, given up to anger and desire, they wish to obtain heaps of wealth unfairly for enjoying objects of desire. These enemies of God, I continually hurl down to these worlds into demoniac wombs."

The Doors of Hell
Are threefold, whereby men to ruin pass,
The door of Lust, the door of Wrath, the door
Of Avarice.

Krishna then says that such men never come to him. This teaching appears to be the same as that of the Esoteric Philosophy, which states that a long course of persistence in evil, throughout in fact many incarnations, must finally result in the annihilation of the self-consciousness of the personal man, through the separation of the three higher principles from the lower four; the latter being then identified with matter, are absorbed into it and thus lost.

In the seventeenth chapter, faith is said to be of three kinds, and the result of actions in previous lives. Faith is here considered as the dominant principle in man, and he is good, passionate, or ignorant accordingly. Thus "men in whom disposition of Sattva or goodness predominates worship the Gods. Others of Rajas, or passion, the passionate powers, whilst those of Tamas or Ignorance worship the elemental forces and the ghosts of dead men. Religious penances and rites practised with hypocrisy for sake of fame and favour is Rajas, whilst the same practised to hurt oneself from false judgment, or for hurting others, is Tamas."

Om, Tad, Sat is said to be the triple designation of Deity. These words are used by the devout during the performance of actions to signify that the acts and all are offered to the Supreme One.

The last chapter or the eighteenth now claims attention. Arjuna said: I wish to know the exact truth about abandonment, and renunciation. Krishna in his reply enters into a close analysis of actions and causes of action, which we will endeavour to follow. The latter said, "by renunciation the sages understand the rejection of actions done with desires. The wise call the abandonment of the fruit of all actions by the name of abandonment. Some wise men think an action must be avoided like a crime, whilst others say, the action in sacrifice, almsgiving, and mortification should not be avoided. As to that abandonment listen to my decision, for abandonment is threefold in its nature. The actions of sacrifice, gift, and penance should not be abandoned; they must needs be performed, for

sacrifices, gifts, and penances are means of sanctification to the wise. But even these actions should be performed abandoning attachment and fruit." Those who neglect the performance of any duty, because it is difficult and troublesome to themselves, are selfish and act under the influence of the Rajas quality, whilst those who reject duties through ignorance of their importance act under Tamas. On the other hand, whoever performs necessary actions, because they must be done, and putting aside all self-regard for the fruits of such actions, is quite disinterested, and "this is deemed to be a good abandonment." Since no beings can quite give up actions, the proper thing to do is to perform them in the manner last indicated. The threefold results of actions, *viz.*, the wished for, unwished for, and a mixture of both, accrues in postmortem states and in subsequent lives on earth, but no such results follow the actions of those who perfectly renounce all attachment to the fruits. The factors that enter into the performance of all actions are five, *viz.*, the method, the agent, the various organs employed, the distinct movements, and the presiding forces. It is only the ignorant who see the Immortal or Higher Ego, as the actor. He who does not identify himself as the doer of actions, is not involved in the results whether good or bad, and is therefore free. "Knowledge, the object of knowledge, the knower—threefold is the prompting to action: knowledge, *i.e.*, that something is a means to what is desired; object is the means; the knower is he who has this knowledge. When these co-exist we have action." In brief, action is threefold, the senses, the action, and the agent. That knowledge is good which sees everything as One. That action is of the quality of Sattva or goodness which is done from a sense of duty only, whilst that performed on account of desire for the fruits is of Rajas or passion, and that done carelessly and without regard of consequences to others is of Tamas or ignorance. There is no entity either on earth or among the lower gods, that is free from the three qualities born of nature. It is berter to perform one's own duty badly, than that of another's well. In every condition of life seek for wisdom, and as the first step on the road avoid vanity, whilst aiming at the highest ideal possible to you. If, however, one wishes to postpone the conflict with his lower nature on account of the painful nature of the effort, he will have to undertake it in a future incarnation, perchance under worse conditions, for such is the law of existence. Again, Krishna says, "place your mind on me," aspire to union with the Higher Self, and you will obtain the peace of the Divine, the eternal seat. The celestial poem then concludes.

Hide, the holy Krishna saith
This from him that hath no faith,
Him that worships not, nor seeks
Wisdom's teaching when she speaks;
Hide it from all men who mock,
But, wherever, 'mid the flock

Of my lovers, one shall teach
This divinest, wisest speech
Teaching in the faith to bring
Truth to them, and offering
Of all honour unto Me,
Unto Brahma cometh he.
Nay, and nowhere shall ye find
Any man of all mankind
Doing dearer deed for Me;
Nor shall any dearer be
In my earth. Yea, furthermore,
Whoso reads this converse o'er
Held by Us upon the plain,
Pondering piously and fain
He hath paid Me sacrifice.
(Krishna speaketh in this wise)
Yea, and whoso, full of faith,
Heareth wisely what it saith,
Heareth meekly,—when he dies,
Surely shall his spirit rise
To those regions where the Blest,
Free of flesh, in joyance rest.

We have now passed in brief review the eighteen chapters of the Gîta, and in conclusion may call attention to a few points of interest in connection with its teaching. It will have been observed that there is a large amount of repetition in the poem, but this arises from the fact that Krishna after explaining various lower ideals or paths ultimately leading to emancipation, always returns and points out the highest and best road to freedom. We can also note that the Gîta condemns no religious opinions or creeds as entirely wrong or useless, all have their place, however far removed from the most exalted of human aspirations, and this wise tolerance may well be copied by the votaries of every creed. It is also apparent that there are several inconsistencies in the Gîta, and although some eminent scholars have given it as their opinion that we now have the text of the poem almost exactly in the condition in which it was when it left the author's hands, we beg leave to doubt it, for as the Gîta is an exoteric work, the text cannot now be pure, considering that all know or should know, that there is not a single sacred book in circulation now, either in the East or West, without many corruptions of text and serious departures in its teaching from the original. Despite these blemishes, however, the Bhagavad Gîta fully deserves the high compliments paid it by Schlegel and others; it is indeed a unique work, to follow its lofty ideals is to mount the steps leading to the temple of Wisdom, the portal to the realms of the Gods, attaining which emancipated man can say to the transient experiences of conditioned existence:

Broken thy House is, and the Ridge pole split.
Delusion fashioned it Safe pass I thence, deliverance to obtain.

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PRIESTHOODS.

From the very earliest times of which we have record, it would seem that Priesthoods, in one form or another have existed, and in fact in the far away twilight of history, it is the Priesthoods which do, above all other of their surroundings, stand out, and as it were, take definite shape and form, and so on, step by step, unto the present time. Turn where we will we find a Priesthood connected with the worship of every religion of which we can find record; a Priesthood, sometimes, as in Ancient Egypt, headed by initiated kings, the guardians of the most sacred wisdom, a Priesthood regarded by the people with the utmost veneration, actually and truly the rulers of the State, sometimes, as in the Mohamedan countries of the present day, where the Priesthood merely consists of "immauns" leaders of public devotion, and "ulemas" religious teachers, without the slightest semblance of authority in the state, and by no means regarded by the people as in any degree sacred by reason of their office. Throughout the history of the world, we look in vain for a popular religion lacking a Priesthood.

Perhaps before proceeding further to discuss this matter of Priesthoods it will be well to see that we attach some definite meaning to the words Priest and Priesthood, as in our ordinary loose manner of using words in every day speech, we are apt to have a somewhat confused idea in our minds as to what we actually do mean by the words we make use of. The word "Priest" is derived from a Greek word which signifies merely an elder or expounder; but with this word Priest we are apt to, and in fact usually do, imply the added meaning of another Greek word (in its Latin equivalent "sacerdos"), which signifies the minister of sacred things, the performers of ritual and acts of sacrifice for and on behalf of the people. Now, in this distinction between the two ideas I think we have a clew which will help us to understand what should, and what should not, be a Priesthood. What was the Priesthood sanctioned by the Great Reformers of the Religions of the World—which word, I think, better than founders—expresses their actual aim. Taking Gautama Buddha and Jesus as the representatives of these reformers, what do we find; we find in the first place that they came in times when the religious life of those amongst whom they

were born had become cold and crystallized, when the word Religion had come to mean dogma, ritual, and materialism; in a word, when Priestcraft reigned supreme: Priestcraft in the sense of sacerdotalism, a Priestcraft drugged with the opium fumes of idolatry, a Priestcraft relying on the letter, and caring nothing at all for the spirit. And what was the work of these Reformers? Surely, above all else, it was the destruction of this idolatry, the uprooting of this materialistic poison plant, the casting down of this sacerdotalism of the Priesthood—the idea embodied in which is, that one man has a right to stand between the Deity and the individual spirit, indwelling in each man, to perform sacrificial and other acts, which that other man is incapable of performing for himself.

In place of all this sacerdotalism and idolatry these great world Reformers taught that there is one Supreme God, that each man must be a "Sacerdos" to himself, must in fact perform his own sacrifices, and that however poor, outcast, or ignorant, as the world counts ignorance, he has the power, by his own exertions, to become one with that Supreme Being in his nature, to be in harmony with God, or, in other words, "to enter the Kingdom of Heaven." That the strength to accomplish this lies within and not without the man, and that each individual stands in direct relation to the Supreme, and hence there remains no longer any place, either in the world or out of it, for the "Sacerdos" or "go-between." Besides this great central truth, the "corner stone" of the whole fabric, these teachers revealed to a chosen few, chosen we may surmise because the teacher saw in their minds a possibility of response to his, and a power to assimilate some portion at least, of the higher and more metaphysical truths, to which the ears of the people would be deaf and their minds dull. Why were these disciples selected and instructed by the teachers? Surely it was, that they in their turn might go forth, as, indeed, it is recorded that both Gautama Buddha and Jesus distinctly commanded them to do, and when they found others who could also understand to instruct them, and so pass on from one to another some of the esoteric side of the teachings, and thus ensure that the light of the Divine illumination should at all times be accessible to the followers of the Teacher. This was all the command laid upon them, to teach and exhort, nothing more. No word at all do we find of ritual, no mention of Sacerdotalism under any shape or form, not even any suggestion for the followers to worship and pay Divine or other honours to the Reformers themselves. They were simply to endeavour to convince others of that which they held to be Truth. They were in fact ordained as "presbyters," and thus one element of a Priesthood, in what I conceive to be, its true signification was founded.

Such a presbytery as this seems to be eminently right and fit, in fact, if the teachings were to be preserved at all either exoterically or esoterically, absolutely necessary in earlier days, and most serviceable even in these ater ones.

In connection with this definition of the word Priest, and the duties related to the office, I will here quote a passage from Carlyle's lecture on the "Hero as Priest." He says: "The Priest, too, as I understand it, is a "kind of a Prophet; in him, too, there is required to be a light of "inspiration, as we must name it. He presides over the worship of the "people,—is the Uniter of them with the Unseen Holy; he is the "Spiritual Captain of the people, as the Prophet is their Spiritual King "with many Captains; he guides them heavenward, by wise guidance "through this earth and its work. The ideal of him is, that he too be "what we call a voice from the Unseen Heaven; interpreting, even as the "Prophet did, and in a more familiar manner unfolding the same to "men—the Unseen Heaven—the open secret of the Universe—which so "few have an eye for. He is the Prophet shorn of his more awful "splendour; burning with a mild equable radiance, as the enlightener "of daily life. This, I say, is the ideal of a Priest. So in old times, so "in these, and in all times. One knows very well that, in reducing ideals "to practice, great latitude of tolerance is needful: very great. But a "Priest who is not this at all, who does not any longer aim or try to be "this, is a character—of 'whom we would rather not speak in this place."

In this passage which I have quoted, you will observe that in his definition of what a Priest should be, Carlyle makes allusion to a Prophet as being as it were another Priest, only of higher spiritual rank—so to speak—one standing a step nearer to the source of all illumination. It is precisely for the same reason that I have, in referring to this order of Presbyters, instituted by the Great Teachers, called them collectively, one element of the Priesthood. For the Priesthood as a whole, though it includes the Presbytery, is not limited to this class alone.

The analogy of the oft recurred to "Sevenfold Constitution of Man" will, I think, help us to understand the nature of the various elements comprised in the whole body of the Priesthood. Taking the four lower principles, the "lower quarternary," as representing ordinary humanity, meaning by "ordinary" those not in any way connected with any of the several orders of the Priesthood to which I am about to refer; to this "ordinary" humanity I consider that the Priesthood is related, as are the three Higher Principles to the lower quarternary in man's sevenfold constitution. Let us work it out, and see how this analogy can be made good. To begin at the highest principle: To Atma, I think we

may not irreverently liken the Divine Initiates, in the highest sense of the term ; the Planetary Spirits, those mysterious and wonderful Beings who preside over the whole evolution of this world of ours, who are the source from whence all Divine Wisdom flows towards us ; of whose nature and offices, so far transcending all that our minds can form any conception of, we can know next to nothing, and about which it is idle for us to speculate. These are the true High Priests.

Next in order come that glorious brotherhood of Initiates, who have from all times tended and guarded the sacred flame of divine wisdom, thus preventing its entire extinction even to these latest days—a glorious Brotherhood indeed! Great religious Reformers, Prophets, Seers, all are included in this goodly confraternity. This great division of the Priesthood may be compared to the Buddhic principle in Man, for they indeed act as the "bridge" uniting us to the "Unseen."

Finally we come to the Manasic Principle with its twofold aspect. As to the Higher Manas, to it I would liken all the order of the Presbyters, of whom I have already made mention, who, without being of necessity Initiates, are nevertheless devoting their lives to the study of the "Wisdom of God" and who have, so to speak, at least entered the path. These come into closer contact with humanity at large, and act as expounders and moral and ethical teachers. Lastly, as to the Lower Manasic Principle : related to it is all the higher intellectual and scientific side of mankind. The Presbytery and the intellectual leaders ever striving with the Lower Quarternary, and thereby ever little by little raising them upward and onward.

Taking then this definition of the whole body of the Priesthood, the question arises, "How do we find this ideal of a Priesthood actually working at the present time? With regard to the Highest Element of the Priesthood, the Atmic element, and the next in order, which I have likened to the Buddhic element, we do not expect to find the representatives of these two great divisions of the Priesthood clothed in human form, working in our midst to-day. Of some of the highest of these, it may be said that, like glorious comets, they are revealed to mortal eyes, only at long intervals; like comets they are made visible to mankind, coming out from the darkness and again being received into its mysterious depths, but unlike comets, which leave behind them no sign in the heavens shewing the path traversed by them, these greatest of mankind leave behind for those that have eyes to see, that path shining with a clear and steady radiance, ever serving as a beacon light to guide humanity towards the goal of truth and wisdom. Amongst their number are those Initiates who "serve within

the Temple veil." We at least, who are members of the Theosophical Society, have reason to know that these Great Souls still work for and help the race, still preserve the sacred wisdom for the benefit of mankind, and poor humanity may still turn to them, and never turn in vain, for help and guidance in treading the upward path. They are ever ready to assist others to reach the heights where they now stand,—these elder brothers of our race. Creeds rise and fall, dogma and ritual have their day, but all this strife and stress, which to us, situated as we are in the midst of it, seems so vital and at times all important, seen from their lofty vantage ground is reduced to its real and diminutive proportions, leaving their calm souls absolutely unruffled by its petty storms and their foothold unshaken and unmoved. It is around the third and lowest great division of the Priesthood that these storms arise; that division or order of the Priesthood which I have likened to the Manasic element in man's constitution. It is this order of the Priesthood, which, in looking round about us in this 19th century, we may legitimately expect to find working steadfastly and patiently among us; ever carrying abroad amongst the masses of mankind, in this the darkest hour of their trial, lamps, lighted by them at the sacred flame burning within the veil of the temple, to serve as beacons for their guidance, endeavouring from their lamps to kindle in each man some flame, however flickering—above all leading lives of perfect self-denial and self-sacrifice; and by their unselfishness and gentleness of life helping to wean mankind from its animal and brutal instincts, scattering broadcast the seed of truth so that all at least may hear.

This then is the Presbytery and this their office, and linked with this Presbytery we should hope to find the leaders of scientific and intellectual thought working together for the betterment of the general condition of the race. Both drawing their inspiration from the same source, and both in their several lines pressing forward towards the same goal; standing related to humanity at large, as Manas in its two-fold aspect is to the four lower principles in man's constitution. Such a Priesthood, I say we may legitimately expect to find, but alas, it is far otherwise. What do we find here in the West? In the first place we find the two great sub-divisions of the third order of the Priesthood, the religious and philosophical branch and the scientific and intellectual branch at deadly feud and enmity, and again each of these branches severally split up into numberless groups all ready to fly at each other's throats, the mass of humanity seeing such a condition of affairs, following the example of their leaders. We find the clergy at large in a great measure given up to questions of dogma and ritual as to things of the utmost and most vital importance. This is true not only of the clergy of the West, it is also to the

same extent true of the Priesthoods of the East. The real living fundamental truths of their religions, even in their most exoteric sense seem well nigh lost, stifled, or only just gasping for breath, asphixiated by the sulphurous clouds of dogma. We find a so-called Priesthood striving for worldly power and authority, and assuming titles of worldly pomp. The higher in rank the Priest the more richly endowed with wealth, exacting obedience, nay even sometimes cursing those who differ from them, and in days not long past, disposing of their opponents by the argument of the "faggot and the stake." One and all bribing humanity at large by rewards promised, and punishment threatened, accentuating thereby the innate selfishness of men, which, in all conscience little needs to be so carefully fostered, selfishness being, alas, a weed which thrives under even the most unpropitious conditions of soil and climate. All this the exact opposite of what the Teacher, whose followers they profess to be, and by whose name they call themselves, ordained. As a part of the true Priesthood they exist no longer, that division of the Priesthood, as regards them, is dead and buried, nothing but dry bones remain. Though the so-called Priesthood no longer as a body is connected with the true Priesthood, yet many of the individuals who are comprised within its ranks still do much true work on the lower plane for poor humanity—let us rejoice thereat —oftimes with much self sacrifice and great unselfishness of purpose. I suppose we have all of us known some such; but wisdom is lacking, and so the work is at best not fully productive.

Contrasting the representatives of this Third Division of the Priesthood in India and in England, what do we find?

In India we find the Priesthood, taken as a whole, simply a mere shell of its former self, its mind occupied with innumerable and interminable rituals, without any real influence with the people except by means of superstition, unable to help them forward a hand's breadth on the road towards the goal of Truth. Taking the letter for the spirit, the outer for the inner, the spirit has indeed left them, and of the former true body of the Priesthood, nothing but the Kama Rupa remains. And now, turning to so-called Christian lands, what do we see there? We see a Priesthood, not altogether of the same nature as the former, endowed with greater physical vitality perhaps, but bearing no greater resemblance to its original self, than is the case amongst the Hindoos and Brahmins.

In the East the Priesthood has died of starvation, in the West it has died also, but from another cause, namely, over-feeding. Of starvation in the East, brought about by indolence and ignorance; of gluttony in the West, from gorging itself on the "good things" of the world. In this is well shown the difference between the races, each has lost the true

light from the same radical evil, selfishness, which has sapped the life-blood of each Priesthood ; the disease has been common to both, but the symptoms have varied according to the different temperaments of the races.

That is why in the East to-day we find the Priesthood, for the most part poor, simple of life, and above all, indolent ; and in the West we find them, comparatively speaking, rich, arrogant, and of great physical vitality.

With regard to this question of decay in Priesthoods as connected with any form of religion, of which we have record, the fact that a decay seems to set in almost from the birth of any particular Priesthood is very marked, a gradual falling away from the original type. Type has succeeded type, and decay and dissolution have set their seal on all. What has been in the past, we must needs argue will, by analogy, be true of types to come, and were we unable to trace some general law working steadily and undeviatingly towards some final higher state of evolution, we might well be excused if, folding our hands, we resigned ourselves to apathy and despair, unable to see the possibility of any appreciable and permanent advance being made by the race at large through the agency of any species of Priesthood. In endeavouring to pierce the gloom which shrouds the future from our anxious gaze, all we should discern would be an endless succession of types, being born, living for a space, decaying and dying, leading humanity no-whither. Each in turn leaving the race as helpless and hopeless as it found it.

But, thanks to the teachings of the Esoteric philosophy, we have just sufficient outline given to us as will serve to give us heart and forbid us to despair. By this philosophy we are taught that we of the fifth sub-race of the fifth root-race of mankind on this planet, have as humanity already passed the very lowest point in the arc of the whole life-cycle, and that humanity has, even now, began to start forward once again on its upward path, and so, while we must still realise that all permanent growth and evolution will of necessity be slow and gradual, yet when we feel assured that the course to be traversed, in its general tendency, lies upward, and not downward, we can look forward to future types and systems with the full hope that, as type succeeds type, the decay will be more gradual, the dissolution less complete.

With regard to this question of decay in the Priesthoods, it will, I think, be instructive to quote a passage from Samuel Johnson's "Oriental Religions" in which he refers to the manner in which he conceives the Brahminical or Priestly Caste in India arose. He says :—

"The national 'seer' is the first recognised ruler. The grateful

"people will live to honour and die to appease him. They will stand afar "off while he talks with gods and spirits for their sakes. He is magician, "astrologer, physician, poet, moral leader. As yet there is no Priestcraft "here. As social relations are developed, this class becomes not only "psalmists and singers, but teachers and counsellors of the king; they "direct his policy, simply because they are his wisest men. The 'seer' "teaches his wisdom to his children, who follow in his honoured paths. "They come to have esoteric mysteries; but it is simply because their "religious disciplines as well as natural susceptibilities have put them "in possession of physical and psychological knowledge which the multi- "tude can receive only in parable.

"By-and-bye the 'Seers' become an organization. Their hereditary "disciplines draw them into closer combination for such purposes as grow "naturally out of their public functions; and we have Levites, Magi, "Brahmans. The Hindu purohitas, or seers, thus transformed, are bound "into charanas and parishads, schools and associations for definite objects, "such as the guardianship of formulas and rites, or the study of the Vedic "Hymns. Gradually the text becomes more precious than the soul which "created it, and at last its guardian is holier even than itself. The freedom "and ardor of the Veda hymns are supplanted by formulas of doctrine, the "oracles of Nature, by ritual law. A corporate authority grows up by the "force of intellectual supremacy, and in the name of religion, which favour- "able circumstances develop into the Brahman Caste. . . . . .

"Such substantially is the history of Priesthood in all times. It begins "in the natural gravitation of power to the wisest and friendliest of men. "But where the Prophet stood in the morning of a religion, by-and-bye "stands the Priest, its functionary inheriting his honours, but not his spirit, ". . . In the Eastern race the degeneration was not averted by science "and political liberty. But, on the other hand, it escaped that sort of "ecclesiastical jesuitism which follows the deliberate refusal to recognise "what these Teachers bring."

In some religions, no doubt, the true type of Priesthood was preserved longer than in others, as, for instance, in the case of Egypt where the true Priesthood would seem to have survived unusually long as regards the esoteric and philosophical side of that great religion of antiquity; nevertheless in the later days of that religion, we find the priestly caste arrogating to themselves much worldly distinction and, as a class, claiming to stand on quite another level to the laity; acting as intercessors between the people and the Gods, encouraging the anthropomorphic ideas of the laity, and whatever they themselves may have known of the true underlying meaning of their pantheism and ritual,

this meaning they withheld from the people, and hence the nation at large was, in a great measure, given over to idolatry. Between the Priesthood and the people was a distinct line of demarcation, hence the fossilising of that religion and its subsequent extinction.

In what I have said, I have, of course, merely been able to, as it were, touch the outside fringe of the vast subject which forms the title of my Paper. The whole subject can be viewed and treated in many ways, I have but hinted at one aspect of it. The chief reason I had in view in treating the subject from this particular side, is that by considering Priesthoods generally, I might possibly be able to suggest some useful and practical thoughts as connected with our position as members of the Theosophical Society. For we Members of the Society, or at any rate such among our number as are persuaded of the actual existence of that higher order of the Initiated Priesthood of the great Religion of Truth, and who recognize the Society as having been founded by their Messenger to us here in the West, for the purposes which that Messenger avowed as their object. We, at least, I say, whether we will or no, do in very fact by the mere taking of our place, however humble that place may be, in the ranks of this Society, become identified with the lower or presbytery order of this great Priesthood, of which I have spoken, and if this be so, then indeed does the study of the rise and fall of the former branches of this same order of the Priesthood, and the causes which have tended invariably to their decay, become to us a matter of very vital importance, and worthy of our most serious attention. To compare the less with the greater, just as it is right and proper, not with a view to making man's body immortal, but with the purpose of prolonging human life to its utmost limits, and hereby postponing to the latest possible moment the hour of dissolution and death, for those who practice the healing arts, to make careful and profound study of the causes which have in the past tended to curtail life, before they proceed to devise methods to prolong it; so is it necessary for us, if we would prolong the vitality of the organization to which we have allied ourselves and postpone the day of our demise as a society, to make this same careful study of past Priesthoods, and then take such steps as we can to guard against that which we consider has proved their doom. To postpone, I say, the hour of death, which sets its seal on all that is born into this world, and thus as long as possible to gain for the Divine ray, which functions through this body of the Theosophical Society, as long an incarnation as it may be in our power to procure; that when the hour strikes and the ray is once more withdrawn it may be laid aside, not a mere wreck of its former self, having drifted

to its end through long years of imbecility, crippled in mind and body, but rather that when death releases it from further service, though traces of age may be shown in furrows graven on its brow by hard toil in the service of humanity, the fire kindled originally at the altar of Truth may still be found burning within it more brightly even than in the heyday of its youth. And of this we may rest assured, that if we now, and those who hereafter may take our places do in any measure succeed in achieving this honourable eventual end to the cause of the Society, that when the time again arrives for the rebirth of this ray from the Divine which is now manifesting, that the good Karma, which has been set up in the past will ensure a far more glorious rebirth than we, perchance, can dream of now.

In conclusion, with regard to the process of deterioration in the Presbytery order of the Priesthood I have suggested individual study as to the underlying causes, but I would lay stress on what seems to me to be mainly at the root of the mischief. I refer to selfishness and separateness, and this is what we must especially guard against at the present time, if we would not betray our cause. Let every effort be for others rather than for ourselves, let us set our faces against Priestcraft in all its hydraheaded forms, and above all let us seek for what is true in all that differs from our own modes of thought, try and foster and encourage that. The foundations cannot always be of the same material, but we must get to work with that we have to hand, and provided that the rock, such as it is, is true and sound, we had better make use of it rather than cast it on one side because it does not happen to be of the exact quality we should have preferred.

Our duty as builders is to build, and that we must do with the materials to hand in true and workmanlike manner, and if we are in earnest in seeking the rock it is rarely we shall seek in vain. The thought I would leave with you is that though unconsecrated by any ritual, bound by no dogma, blessed by no church, we have each one of us none the less his allotted place in the ranks of the only true and eternal Priesthood, namely, the Priesthood of Truth.

AKASA-ETHER:

THE FIRST DUALITY.

A Lecture to the Adelphi Lodge by R. B. Holt.

I invite you to accompany me some little way back along the path of Being and to endeavour to realise what *was* at the very commencement of Kosmic evolution.

This is a journey of a few thousands of millions of years, but happily we are not obliged to make it physically; we have but to imagine that we have passed over this immense period and, in thought, we stand at the very start point of our present Maha-Kalpa.

Now a Maha-Kalpa, according to Oriental computation, embraces three hundred and eleven thousand and forty millions of solar years. But even a Maha-Kalpa is but as a moment when compared with infinite duration and, reasoning from analogy, the Hindu philosophers conclude that countless millions of these life-cycles must have been evolved before the commencement of our own Maha-Kalpa. It is therefore, after all, only a relatively modern period which I shall now endeavour to present to you.

Of preceding Life Cycles we can say little; it is believed that during their course, Man (the personification of divine Thought) pondered the ideas presented to him by his intuition, exercised his will and profited by his experiences. In short, during each Manvantara "mutatis mutandis" he acted in a manner that exactly corresponds to the actions of man to-day and with results that are essentially the same.

By this process germs of essential life were matured, which became each man's intuitions at his next incarnation, and the sum of these intuitions represented to him what is now called Karma.

At each Manvantara a form was evolved, suited to the highest life which was then possible, and this form became the vehicle of the reincarnating Ego.

By this means the most apt scholars of the Great Master attained their present pre-eminence, and became the Angels and Gods of the Monads incarnated as humanity in our own day.

Accepting this theory as a working hypothesis, let us now consider what Hindu philosophy teaches respecting the Genesis of Kosmos.

Like all great cosmogonies, that of the Hindus begins with a Void in which there is neither light nor form. We may call it Space, Chaos,

Bythos, the Great Deep, or anything else that will best express to us the utterly unknowable mode of Being. But this void could not *be* without its essential Cause, so it is conceived as ensouled by the inscrutable Parabrahm, or as the Hindus reverentially call it THAT; the Causeless Cause of all things. That is (A) the great Spirit as distinguished by qualities such as Omniscience, &c., created by Maya and Maya itself. (B) The great Spirit without Maya, &c., *i.e.*, unmixed. The first is Deity as it seems to us, the second is Deity as it *is*.

This Void which transcends our rarest thought and is known to us only as a subjective consciousness; this sentient nothingness contains the possibility of all things, nay, *is* everything in its unmanifested state.

Yearning towards this Void, in spiritual ecstasy, the highest Yogins intuit a first film evolving from the boundless expanse of Jiva; a faint dimming of the light which, owing to its intensity, is darkness even to them. This film they call Akasa, and define it as the eternal Divine
B. L. T. P. II. Consciousness which cannot differentiate, have qualities, or act.

By Jiva they mean the Universal Life Principle and Akasa being the first vehicle in which Absoluteness manifests itself, this vehicle or Divine Consciousness necessarily has an intense vitality of its own; not a vegetable, animal, or even spiritual life, but an energy identical with that Be-ness which is the Rootless Root of all Being. This energy is intuited as Divine Will, and by that Will manifestation becomes possible.

The first form of Akasa then is Divine Consciousness, a state which exists, to us, only as an ultra abstraction.

But the Hindus reason in this wise: The Idea of Consciousness, even when abstract, necessitates the Idea of something to be conscious of, and if nothing existed but Parabrahm, Parabrahm could only be conscious of itself.

Thus we come to Divine introspection, or, as one may say, the Absolute taking stock of its own Absoluteness.

From this introspection evolves subjective differentiation; *i. e.* the possibilities of things limiting each other in Divine Consciousness.

Next follows the desire to realise these possibilities, which necessitates a fitting vehicle for their manifestation, and the first consciousness of this desire is another aspect of Akasa, and thus we cognise what Theosophists call the plane of the Manifested Logos, the first mentally objective Creation.

This is the highest state subject to human observation, and the first thing that we perceive is that here everything has a dual existence.

In accordance then with the Universal Law of duality on this plane,
R. Y. 24 Akasa must have its lining, or female correspondent. Accordingly, Ether

is predicated and endowed with Sabda, or the power of differentiation, which is the equivalent or correspondent of Divine Ideation. Thus Akasa becomes the first personation of the male or positive principle, with prim-
S. D. I. 57 ordeal Ether, the female or passive Principle, as its appropriate Shakti.

The Hindus have made many attempts to define Akasa, but when dealing with it in its subjective state the terms used convey only the
S. D. I. 255 veriest shadow of a meaning. It is called the noumenon of Ether. The
S. D. I. 343 living fire ; the Spirit of Light ; Deity which pervades everything. The
I U. I. 139 imponderable and intangible life-principle ; all which terms would doubtless be very satisfactory if we could only realise their ultimate meanings. As that realisation is utterly beyond us, we must be content with a dim consciousness of an omnipresent Essentiality which is the substance of all that we know as mental and physical phenomena, and which is the anti-type of every manifestation.

M. 22 The Hindus further tell us that Akasa is the substratum of Sound. "That it is an almost homogeneous and certainly a universal Principle," and they explain that Sound is not a characteristic of Akasa, though it is certainly innate in it, as the Idea I am I is innate in our thought.

Here we may get somewhat in touch with Western Philosophy.

S. D. II 2. Sound is a mode of motion and, according to Theosophical teaching, "Motion is the one eternal attribute of the One life."

If then, Akasa is the substratum of Sound, and sound is a mode of motion, in this aspect we have to regard Akasa as motion, or *that* by
S. D. I. 2. which Divine life is possible, for as we are told "that which is motionless cannot be divine."

First then, we get latent consciousness ; the inconceivable self-hood of the Absolute : the possibility of motion in the intangible and imponderable Life Principle, in infinity.

Next is a reciprocal relation of this subjective motion to primary objective motion. This correlation is termed Sound ; consequently Sound must be regarded as the primary effect of motion ; an effect which becomes the cause of all divine manifestations on every subsequent plane of Being. Sound is, therefore, properly termed the Logos or Divine Ideation.

This Logos (the Word of St. John) is at first subjective, or, as it is commonly called, unmanifested. This is quite logical, for evidently a thing must *be* before it can become cognisable even by itself.

In order to illustrate this let us pass over the many intervening planes and come for a moment to our own, remembering that, according to the
S. D. II. 29 Law "as above so below" whatever we find on our own plane must have its correspondent on every other plane, for there is persistence and continuity throughout.

Now, after a man has become conscious of his Being and comprehended the powers which constitute his Individuality, he is very different from that heterogeny of attributes which previously constituted an irrational existence. He now has an intuitive perception of Unity in diversity and gradually his will acquires force by the differentiation of its organs of expression. A corresponding process is apparent in all evolutions, and if the law "as above so below" really is a universal one, there is nothing to justify our limiting the operation of it.

M. 20 But while we must postulate Parabrahm as a logical necessity it is only Iswara "the Supreme Creator, demonstrated by inference" that we are really interested in, and it is only on our own plane of being that S. D. I. 432 Akasa concerns us. "Even Iswara knows not Parabrahm, but only S. D. I. 10 Mulaprakriti," and we only have to do with Akasa in its lower aspect; that is, as "the radiation of Mulaprakriti, the abstract primordial substance."

We are told that cosmically Akasa is a radiant, cool, diathermanous, S. D. I. 13 plastic matter; creative in its physical nature, correllative in its grossest aspects and portions, immutable in its higher Principles. In the former condition it is called the Sub-Root and in conjunction with radiant heat S. D. I. 85 "the all-creative Force plus Intelligence," it recalls dead worlds to life. "It is *that* out of which everything has come, in obedience to a law of B. C. 51 motion inherent in it. It is the subtle fluid which pervades all space and V. C. 37 is everywhere and in everything."

According then to Hindu teaching our Akasa is a fluid infinitely rarer than celestial Ether, though compared with Ether our atmosphere is very solid and ponderous matter.

In its nature, too, Akasa is a dual substance which underlies both spirit and matter. A law of motion is said to be inherent in it, and S. D. I. 599 Motion is the One eternal Is. The one attribute by which the One Life is knowable by us. If, then, we are to recognise a divine presence pervading the Universe, even to its smallest atom, it is by Akasa that this presence is manifested to us. Remembering, too, that in its higher aspect Akasa is divine consciousness, the Omniscience of deity becomes an understandable proposition. It may be reasoned in this wise: Akasa is divine consciousness.

This consciousness is the intelligence manifested in every one of the atoms whose aggregate is the Universe: in every one of the cells which constitute our bodies; in every being that exists. Therefore that which is the knowledge of every part must in its synthesis be the knowledge of the whole, and this totality of knowledge is what we call omniscience.

Here, of course, I am assuming that no one will contend that Deity

can have any limitations, and, also, that all admit that the chemical affinity of matter varies in form and degree, but is identical in kind with the sympathetic will of the highest Intelligences. To demonstrate these propositions is beyond the scope of my present subject.

In Akasa, then, we find an inherent law by which it reproduces itself as the first duality on our plane; that is as Spirit and Matter. These, however, must never be regarded as two distinct things, but always as two co-eternal, co-existent aspects of the One immutable "IS," or, if you prefer it, as two modes of the One Motion or Great Breath.

It does not then seem unreasonable to conclude that all things, whether spiritual or physical, acquire their qualities from differations or varying quantities of these two primal modes of motion, and that as the one or the other predominates, so is the Being of a higher or a lower order.

How potentiality became potency, or the intangible became sentient, it is impossible to say. We only know that for us sentiency exists, and by a logical process infer that a negative must have preceded this positive state.

We are further told that "Akasa contains and includes the seven centres of Force, therefore the six Tatwas of which it is the synthesis." This may be taken to mean that all Forces are some form of motion, their characters being determined by the forms, directions, and rates of their vibrations.

Rama Prasad says, "all forms and ideas of the Universe live and move in Akasa. There is no living thing which is not preceded by Akasa or followed by it"; and, in the Visishtadwaita catechism, we read "Akasa is that subtle fluid which pervades all space and exists everywhere in everything"; while H. P. B. tells us that "Akasa is the Upadhi or vehicle of Divine Thought."

V. C. 37
S. D. I. 326

Thus we are again brought back to Divine Thought, and *that* thought only becomes subjective to us when it moulds the form of an Idea out of something more tangible than itself, but still too subtle to be cognizable by our keenest senses. This something is held to be what we term consciousness, and if it is consciousness on one plane, it must be consciousness on every plane. Consequently we get Consciousness, Idea and Thought as the Triad from which all things emanate on every plane.

But we may even go a little further than this. Consciousness itself implies limitations and qualifications. Something to be conscious of, and someone to be conscious of it. Here, therefore, we get a Duality, on a higher plane than our own; a principle which differentiates what we are accustomed to regard as the Divine Unity. In Hindu philosophy this Unity stands for "Absolute Consciousness, which contains the cogniser, the

S. D. I. 56

thing to be cognised and the cognition. All three in itself and all three One." "But to us this consciousness is unconsciousness, for concrete
S. D. I. 56 Consciousness cannot be predicated of Abtsract Consciousness any more than the quality wet can be predicated of water—wetness being its own
S D. I. 58 quality and the cause of wetness in others."

We have then consciousness, *i.e.* immediate knowledge—as the passive substance in which all Ideas are evolved by the active energy of Will, manifested as Thought, and the objective Word as the effect of their Being.

This order is universal, and can be traced through all the Planes of Being. To us, as we have seen, it first appears as the correlation of spirit and matter; for, as the Hindus say, Purusha and Prakriti are ever
S. D. I. 247 inseparable though ever distinguishable. They are the two poles of the same homogeneous substance.

For us, however, these exist only as differentiations of our own consciousness, for unless we had knowledge of them, to us they would not *be*, and that knowledge is only to be attained by a finite Being through limitations in his consciousness of the Infinite.

Omnipotence, Omnipresence, Omniscience, &c., are not segrations in the Divine Unity but only terms by which we express our intuition of the infinitude of the power, propinquity, knowledge, &c., which characterise our own being, and which, in the abstract, extend beyond the range of our cognition.

Now as consciousness is the genesis of Individuality it is to each of us "the first film on the boundless expanse of 'Jiva' or the Universal Life Principle," and that, as we are told, is the primary definition of Akasa. Akasa, therefore, is not only Divine, but also human consciousness.

Then, when we read that, "Akasa is the upadhi, or vehicle, of Divine thought," we understand that Divine Will, or Desire, evolves a Divine Idea, which Divine Thought, or Intelligence, formulates in such a mode that it can be apprehended by Human Consciousness, as an Idea or Intuition, which Human thought can clothe by fashioning the sympathetic essence that unifies man and Deity, and so we are enabled to comprehend our correspondent of *that* which was evolved in the Divine consciousness or Akasa.

Passing through the various planes in which consciousness is manifested we come at last to the physical. There we find "countless centres of potential vitality, each having latent intelligence within it, and each evolving a succession of forms, through countless ages, in precisely the same way that our own Egos have evolved our own personalities;

consequently between our Egos and other centres of potency there is an inherent correlation, so there is no absurdity in believing that if we can obtain control over the various vibrations of the common medium of consciousness, or Akasa, we can use all the forces of Nature for the benefit of man."

S. D. I. 567

Now these centres, Jivas, Monads, Egos, or whatever we choose to call them, have certain characteristics by which each can be distinguished from all others, while, at the same time, these characteristics have an essential similtude which implies a common origin. Some of them are manifestations wonderfully complex, and science has traced the evolution of organs, into which the homogeneous protoplasm has been differentiated, as fresh needs have arisen in the order of Being. In every case we find the need preceding the differentiation, and the perfection of the organ keeping pace with the growth of the necessity.

Here again we see the Divine Will, personated by necessity and evolving a first film, that is, consciousness or Akasa, on Universal Life manifested on the physical plane. But here, too, we mark a notable distinction. Absolute Being has no needs, and, therefore, is incapable of progress. Finite Being is the manifestation of multiplying needs, and by that multiplication progress is effected.

Now this progress is ever towards the extinction of needs, and in that extinction is reunion with the Absolute, which has no needs; consequently, while there is ever a temporary potent differentiation, the potential Unity of all is the eternal One Reality, and needs are only created to be destroyed.

Thus, by regarding Akasa, or consciousness, manifested on various planes and in various Differentiations, as *that* in which Divine Motion, Energy, Thought, or Will formulates Divine Ideation, we get some slight conception of the Harmony which ever vibrates in the Infinite.

The first mode of this vibration is Sound, the Logos or word manifesting Divine Ideation. Sound, therefore, is not regarded as an attribute of Akasa, but still we are told Sound is innate in Akasa.

That is to say, like everything else, the Great Breath or Abstract Motion can only be manifested in and by a suitable vehicle, while no such vehicle can *be* without Divine Volition.

This necessitates the existence of Akasa before the first thrill of even subjective vibration. Here, therefore, it is properly called a principle rather than a substance, for even the subjective antecedent of Matter is too gross to embody *That* which is beyond the seventh plane of Akasa—the omnipresent Deity from which, and in which, a sand grain and Iswara

alike have their Being; the unknowable Absolute of the West, the inscrutable Parabrahm of the East.

And now let us give a brief consideration to the other part of our subject.

Ether, we are told, "is the lining of Akasa; it is the World Soul or
S. D. I. 97 Mother of Kosmos; it is said to be the fifth element within which Cosmic Matter scatters and forms itself into the Mystic Four." It is the
I. U. I. 134 "Spiritual Mother of everything." "The passive female Principle from
S. D. I. 57 which everything has emanated."

On the highest objective plane then, we get Akasa the male Principle or Deity with its lining or female correspondent, Ether, as the parents of the Universe. Personifying these Principles, as an illustration of creation, we may compare Iswara to a child blowing bubbles. For his plastic
V. C. 33 medium he has Sudda-Satwa, or intellectual Substance; worlds are the bubbles he produces, and it is his breath that forms them. In him alone is the potentiality of their being. But what are they? Are they his breath, or the film that encloses it? His breath is his life, for all must breathe or cease to live; so he gives his life that these may *be*. But it is at his will that he imparts that breath to Sudda-Satwa; and, though he must breathe, he may become weary of creating bubbles. Even when he does produce then there is but one form that he can impart to them, and even he can give them but a transient existence, so there is a law that limits his Will. In due time too the bubbles must either burst or float away from him, glitter for a moment in the sunlight and then their beauty is lost for ever, unless they return to their primal source and obtain new being from the breath of their Creator. As it is with worlds so is it with us, so well may the Hindus call all objects Maya or Illusion. And is not that Law which limits the will of the Creator more divine than even he is. But let us continue.

The order in which Divine Ideation evolves, is said to be Dots, Lines, Triangles, Squares, Circles, and finally cubes and spheres. That is, superficial ideal forms, and then solid ideal forms are manifested in our consciousness. Thus we may say Divine Thought when impregnated by Divine Idea evolves subjective forms by the fundamental inherent law of Being. Consequently though this first Duality emanates all, beyond it lies the inscrutable "That" which, for convenience, in this aspect we denominate Law, and by "That" alone forms are able to manifest even subjectively.

When we descend to the objective plane Ether consolidates and becomes Matter, while Akasa energises it as Spirit.

Here we seem to get at the very kernel of Occultism. Essential

Being is Unity; but perfect Unity is without form and void, so it is properly termed Non-being. But Unity necessitates Diversity; the one idea is non-existent without the other; therefore Unity and Diversity must ever exist simultaneously. Dvivedi says, "Advaitism is Non-duality" which he explains as "Inseparability of Mind and Matter, *not their Unity*. Thought and Being are inseparable—*not One.*"

M. and A. 40

Now we know that, in natural order, One precedes Two, and that One remains unchangeable however often it is multiplied by itself, while it ceases to be a Unity if you divide it into fractions. One, therefore cannot be an effective Cause though it is the antecedent possibility of all Causes.

Or, to put it otherwise, knowledge is incomprehensible till it is limited by ideas; the Universal can only be understood by Particulars. But, however much thought may differentiate them, knowledge and universality ever remain logical necessities, complete in themselves and co-existent with their opposites.

These, however, are only metaphysical subtleties. What really concerns us is not the Causeless Cause or Absolute Unit, but the Effective Causes which differentiate it, *i.e.*, the co-existent fruitful Duality, which with the Unity makes the Trinity.

Why differentiation should be, we can never learn, but we do know that it is the logical and fundamental necessity of manifested Being, and it is only with Differentiations that Occultism occupies itself.

The first manifestation of this differentiation is the Duality Akasa and Ether on the subjective plane, and their correspondents are to be traced in every plane and sub-plane of Universal Being.

To us they become objective as male and female: which is but a variant of the attraction and repulsion of the magnetic plane that dominates physical being and energises all our affinities. Now, there is something very noteworthy in magnetism. Test a magnetic rod, and one end will be found positive, the other negative. But positive and negative are qualities which are not restricted to those ends. Divide the rod anywhere, and you will produce two fresh poles. That, too, which is now positive might have been negative if your division had been varied by a hair's breadth, therefore these qualities are not inherent in special atoms, or ends of atoms, but are derived from the relative position of any atoms. This corresponds with the mutations that are found in Theosophy, and may enable us to understand why one Deity is sometimes male, sometimes female, and why Akasa and Ether are interchangeable terms; the two being noumenonally one, but phenomenally diverse. On successive planes polarities are reversed, for each Cause manifests as an Effect, and each

Effect becomes the Cause of that which emanates from it, and so the chain of Being is eternally prolonged.

This ultimately brings us back to our intuitive consciousness of the One Universal Law, in which, and, by which, all Being is manifested; consequently, however, much our Personality may repel us from the Divine Unity, our Individuality, the God in us, will ever be attracted by its essential sympathy with Deity, and so our higher manhood can only find rest in Nirvana, "the State where the Spirit becomes a part of the
I. U. II. 116 integral whole, but never loses its Individuality."

Here it would seem that Akasa and Ether again become subjective and that consciousness awaits the Divine Call to fuller and higher Being in a new Manvantara.

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For B.L.T. read Blavatsky Lodge Transactions.
,, R.Y. ,, Raja Yoga.
,, S.D. ,, Secret Doctrine.
,, I.U. ,, Isis Unveiled.
,, M. ,, Monism.
,, B.C. ,, Buddhist Catechism.
,, V.C. ,, Visishtadwaita Catechism.

ON GEMS.

Few people in this world have ever troubled themselves to inquire into the origin and history of gems. Most are familiar with the geological theories of their production through some of the mysterious processes engendered by Nature at remote periods of the earth's history, when humanity was unknown on the face of the globe and vegetation itself had not sprung into existence to form the link between the mineral and animal kingdoms. As modern theories stand, the genesis of gems is traced to the early baptisms of water and fire through which our planet is said to have passed long, long ago, to those turbulent periods of elemental life before equilibrium was established, when in fact our earth was a molten mass, full of endless combustion and seething energy; while the translucent lustre of certain gems is supposed to have been derived from the action of water probably prior to the volcanic disturbances alluded to. Great difficulty has, however, been felt with regard to this explanation of the initial production of gems, for scientists are unable to *understand* the mysterious workings of the alchemy of Nature. Once, however, this difficulty is overcome, the life impulse and its subsequent developments will account for the existence of known deposits scattered here and there over the earth's surface. "Thus far" can science go and no farther: it is not within its realm to attempt to cognise the noumena of phenomena, that which underlies the manifested universe and is the direct cause of its manifestation and variety.

Gems are in themselves so beautiful and possess such a mysterious fascination for the human mind that it is not surprising that they should have received so large a share of attention from the earliest periods of human history. From the society lady of to-day, who wears a profusion of diamonds, to the prostitute in the streets, who counterfeits a like display with gaudy frippery, perhaps none such have ever paused to ask why humanity has had such an unconscious appreciation for gems. Far more, however, lurks beneath some of the unconscious instincts of humanity, time-honoured and universal. In bygone times gems were prized because of their virtues, as well as for their beauty; to-day, however, the world has risen superior to such "superstitions" and recognises only their external beauty. This is

entirely on a par with the idolatry of the nineteenth century, and to-day the lore of gems has been well-nigh forgotten.

Gems have ever played a most important part in religious symbolism and the Western mind need turn no further than to the Christian Bible to read in the Book of Revelations of the twelve foundations of the holy city, of the jasper, emerald, beryl, amethyst and other gems which play so prominent a part in the early mystic symbolism.

A new interest has been recently aroused by an announcement on the part of a modern chemist that it was possible by forced processes to make diamonds, to imitate the masterful alchemy of Nature, and wrest the secret from the bosom of that inscrutable mother! Such a proposition is of course closely allied to the dreams of the alchemists, who thought that by acting on the soul of things, they could transform the gross and inert matter by gradual processes of sublimation into the purest of metals, Sol, the king, and Luna, the queen of heaven. For in the case of these metals the unconscious occultism of humanity is again evidenced, for gold is the purest of metals and its evolution is effected *by direct contact with the magnetic life of humanity*.

Gems are recognised by the "Secret Doctrine" as due to the law of evolution, or progress, which operates equally in every department of the wide universe, and is in no way confined to either the vegetable or animal kingdoms. Gems are then regarded as having evolved from cruder conditions, and attained their pure lustre and unblemished beauty as the result of the universal consciousness functioning in the mineral kingdom, which is its *vehicle*. And the process of evolution, whether in humanity, the animal kingdom, the vegetable, or the mineral may be defined as the science of the beauty of expression. Gems in this view would probably stand in the light of early perfected particles of certain hierarchies of the mineral kingdom. The law by which the beautiful is expressed is the law of wisdom and intelligence, the latter we may be unable to apprehend with our limited mental range, but yet it would be presumptuous to deny, and Professor Clifford felt himself obliged to credit matter with a "little eeling" to account for the wondrous intelligence everywhere evidenced in the working of the evolutionary law.

The following paper was read at the meeting of the Blavatsky Lodge of the Theosophical Society by F. L. Gardner, Esq., on Thursday evening, June 16th, 1892, at the regular meeting. Some discussion and comment followed, and some very interesting and remarkable things were mentioned, as having happened to friends of some of the members and perhaps of a visitor or two, in connection with some of the psychic or magnetic qualities of the gems and their influence on the human organism.

P. W. B.

ON THE HIDDEN PROPERTIES OF GEMS.

In dealing with the subject-matter of this paper, I propose to first of all treat it from the Theosophical aspect. Possessing as it does a philosophical and logical basis, it must necessarily appeal to reason and judgment: and I subsequently propose to treat the subject from the traditional aspect, which, although not possessing the merits of an exact science will yet appeal to many minds: and as Theosophists believe that every tradition has had a substratum of truth, the occult teaching will be equally acceptable.

It would be impossible within the limits of a paper of this description to do more than briefly sketch the metaphysical aspect of the subject, so I will commence with what is taught in our doctrine of emanations, tracing the outbreathing of the nameless reality Parabrahm on the highest metaphysical plane, down through Mulaprakriti and its emanation of ether or akash; we are taught that from this proceeded the four elements as we understand them, *viz.*, fire, air, water, earth, each being an outcome or emanation from the other; the fire coming first after the ether, then the air from the fire, next the water from the air, and lastly the earth from the water. These five emanations, in their various permutations and combinations, go to make up the phenomenal universe we see around us, the universal or Divine being the subjective side and understood in the Cabalistic theogony under the aspect of Ain Soph and the limitless light, the first conceivable emanation. The emanation of the earth element is the ultimate manifestation to us of the outward expansion of Mulaprakriti, and spirit from this point must again recede when the hour strikes for its re-absorption into the infinite. In the work of Messrs. Balfour Stewart and P. E. Tait, called "The Unseen Universe," you have from a modern scientific standpoint this idea of the process of emanation and absorption shadowed forth, although the subject is chiefly confined to the last emanation, that of physical matter, from the emanation which preceded it.

When we arrive at the earth element or mineral kingdom, the factor of form steps in to give shape and expression on this physical terrestrial plane to the last material outbreathing of spirit, and it is not at all a Utopian idea to conceive that if any existing metal or mineral could be reduced to the condition of elemental or primordial earth it could be reformed and remodelled into some other metal. This, as we all know, has been the aim and object of the alchemists from time immemorial, and in our own later day Professor Crookes has been trying to obtain his "Protyle" and "radiant matter", by which, I presume, he understands the first essence of all things on this physical plane.

When you thus have the manifestation of the mineral kingdom as we know it in its present material aspect, it is a very evident and logical con-

clusion that all the other elements had a hand in fashioning it in its present form—earth being the synthesis of the elements—in fact men of science may fairly be divided into two classes of belief as to how gems and precious stones were first originated—one holds the aqueous, and the other the igneous theory. Anyhow, since most precious stones are either transparent or translucent, we can fairly conclude that their constituent atoms must have been at one time in either the gaseous or liquid condition. The microscope shows us that in many different species water or some other fluid is enclosed in cavities, often so extremely minute that several millions occur in a cubic inch; these little cells appear luminous by reflected light, which gives brilliancy to the gem, but if the light be transmitted, they present a dark outline; some of these porous crystals burst and fly to pieces on the application of strong heat in consequence of the expansion of the liquid enclosed. Sir David Brewster believed every mineral enclosing water was of aqueous origin, but on the other hand the presence of water is not essential to the formation of crystals, because they are also produced by igneous fusion, when the cavities are filled with a substance resembling glass as seen in angite from Vesuvius. Sometimes the matter enclosed is crystallised, and at other times the cells are filled with gas. The fluid cavities of zeolites—boiling stones—seem to indicate that they are deposited in heated waters. Minerals found in a conglomerate of Mount Somma enclose all the different kind of cavities, showing they were made by the combined action of water and igneous fusion. It may be confidently assumed that the elementary constituents of precious stones existed in a state capable of free motion among themselves or their homogeneous nature could not have been secured; this condition could only have been obtained by fusion, by disintegration, or by reduction to vapour. Amongst the old writers I find that Plato starts the idea that they were the result of fermentation originating in the stars, while the diamond, which has always been an exceptional gem, was the kernel of auriferous matter condensed into a transparent mass; when he states that they "originated in the stars", he evidently refers to actual influence or the fifth state of matter, "the etheric", which preceded the four elements in the order of emanation. The Magic Necklace of Vishnu is made of five precious stones, each symbolising one of the five elements of our Round, namely, the pearl, ruby, emerald, sapphire, and diamond—or water, fire, earth, air, and ether, called the aggregate of the five elemental rudiments, or more correctly, powers. (H.P.B. "Glossary", *vide* Vaijayanti.)

In Robert Boyle's works we find that he states many reasons in favour of the aqueous theory; amongst others he lays particular stress upon the internal texture of gems, as their coagulation is similar to other substances which are capable of being examined, both in the crystalline and aqueous

state. For instance, the crystals of silver in the form known as nitrate of silver, can easily be dissolved in water, and when in the crystalline state present a flat, tubular and transparent appearance, capable of being split into flakes like the substance known as mica. This property is also apparent in gems, as the diamond under microscopic examination displays a similar formation of ridge-like masses, and it is well-known that advantage is taken of this fact in cutting, as it is impossible to make any impression otherwise than by cleaving with the grain.

As regards the colour which constitutes their chief beauty and attractiveness, many theories have been urged, but all are pretty well agreed upon the fact that the colouring matter consists of various metallic oxides, but upon whose nature there is more divergence of opinion. It is admitted that the tone and character of colour depend upon the nature and quantity of the foreign substance in combination with the constituent atoms when first formed. Iron is the substance that forms the most general colouring agent, and it is in the state known as the oxide, and not in its elemental condition, that we find it functioning in this character; when it combines in various degrees with oxygen so as to change its density we find it equally changes colour; for instance, one amount in a molecule will yield red rays; but by changing the quantity of oxygen you will have yellow rays, and another combination will give green, etc. Hauy, who upholds the above views, urther states that there are a few exceptions, the spinel and Peruvian emerald being coloured by chrome, and the chrysobery by nickel. We find, especially in the corundum group, that iron in combination with different quantities of oxygen, will produce nearly all the colours of the star spectrum, as shewn in the ruby, sapphire, emerald, topaz, and amethyst varieties of this species.

The colour of some precious stones when looked at, is different from that seen when looking through the crystal, that is to say, their reflected rays are not like those transmitted, as we find in the case of the tourmaline and sapphire d' eau or iolite; this latter substance exhibiting the peculiarity of a deep blue colour in the direction of its axis and transversely of a yellowish grey.

The art of heightening and changing the colour of precious stones is not a modern discovery, but was understood and practised by the ancients. Bracelets of black glass have been found in the ruins at Chaldæa, proving how early such imitations were used for ornaments; and in the time of Pliny the principal gem minerals were frequently imitated, the emerald being often selected for that purpose, being one of the best and most valuable. Heat, as is well known, will produce this effect upon some gems; and to this agent we owe the fine tints of the carnelian. It often effaces dark spots and impurities and equalises their colour, a result which is

obtained by either wrapping the stone in a sponge for cremation, or by placing it in a crucible and subjecting it to a high temperature; the modification of the colours is obtained by a more complex process which has been successfully undertaken with agates, chalcedony, and carnelian, at Idar and Onerstein in Germany.

Judged from the standpoint of electrical capacity we find that some bodies are naturally electric, while others may have this power excited artificially by heat, friction, or pressure. Generally speaking, however, all precious stones possess this quality in varying degrees, being either positive or negative, while the tourmaline above quoted is certainly a remarkable stone since, besides possessing a duplicity of colours, and also the power of double refraction, it uniquely adds to its above enumerated qualifications the power of being positively electric at its one end and negatively at the other, so that after being heated and placed on a suitable frame it will turn on its pivot like a magnetic needle, and on bringing a magnet near it one end will be attracted and the other repelled, thus indicating the polarity above alluded to. This duplex faculty is but seldom found, as it is usually manifest in only one degree—either a positive or negative. The gems called boracite and topaz also possess this duplex magnetic power, and also exhibit the same quality of crystallisation, that known as hemihedral —it would be out of place were I not to mention at this point the lodestone or native magnet, an ore from which the best iron is obtained, and which is naturally magnetic, without requiring the action of heat to render it so as in the case of other bodies.

With regard to the qualities of hardness and their specific gravity, I will not inflict upon you any long list of the precious gems with a detailed account in figures of their relativity in this direction. Sufficient to say that as regards the quality of hardness the diamond ranks first and jet last on the list. By hardness I may remark that I do not mean the power of resisting crushing weight, since a very hard mineral may be very brittle, nor does it depend upon the tenacity with which the particles cohere, or its infrangibility, since the hardest stones, like the diamond, may be easily broken by a fall or a blow: but it implies the quality of resisting the action of a point—like that of a needle—or the difficulty of being scratched by any softer substance. And as regards the specific gravity we find that the precious stones vary between one and five, beginning with amber and ending with crocidolite.

In viewing our subject also from the characteristics of fusibility and combustibility, we find that some precious stones possess the latter quality but not the former, as in the case of the diamond. The effect of heat on the different species of gem minerals varies; with some their colour changes, others assume a globular form, or swell and decrepitate, or

become enamel. Others again become phosphorescent when heated, while some are reduced to powder ; except the garnet nearly all precious stones are infusible, unless combined with foreign substances or fluxes such as soda or borax. Chemicals operate variously upon them ; some are affected by their action, such as the turquoise, garnet, chrysolite and tourmaline, which are affected by acids, the opal by the action of potash, while the diamond, corundum and spinel are untouched by any reagents whatever.

With regard to their optical properties, including the refraction and polarization of light, we find that some are single refractors and others double, that is to say the appearance of an object as seen through the crystal is either single or double—the latter one of the most curious phenomena in nature. This property of double refraction belongs to such of the fundamental forms as have unequal axes, that is to all except those of the monometic or tesseral system, which is defined by those possessing three axes, all of which are equal and intersect at right angles as in the cube, octahedron, etc. ; the case of the former we find exemplified in the case of the ruby, quartz, emerald, garnet, etc., the topaz and tourmaline being particularly noticeable for their power of double refraction, whilst of the latter, or monometric system, the diamond is a good example. With regard to the polarization of light in dealing with gems the most interesting case is that of our old friend the tourmaline. If we cut a crystal of this substance parallel to the axis into thin plates of a uniform thickness (about one twentieth of an inch) and polish each side, it possesses the property of polarising light transmitted through it in a remarkable manner. If such a plate is held before the eye in looking at the sun or any artificial light, a great portion will be transmitted through the plate which will appear quite transparent, having only the accidental colour of the crystal ; but the light so transmitted will be polarised light, and on being analysed by a second plate, which may be done by looking through both at the same time, we find that when the axes of both plates coincide and are parallel to each other, the light which is passed through the first will also freely pass through the second, and they will together appear perfectly transparent ; but when one is turned round, so that the axes of each plate are at right angles (that is to say, across each other) not a ray of light will pass through—they will appear perfectly opaque though we may be looking at the meridian sun—thus shewing that the vibrations of light are only visible in this substance when they are parallel to its axes, all other vibrations being stopped when the second or analysing plate is placed perpendicular to the first—this is the most remarkable instance of the crystallised group ; many others possess this peculiar quality, but in a lesser degree.

In dealing with the occult properties of gems from the traditional point of view, we have such a mass of evidence that only portions of it can be

selected and utilised in a paper of this description. They play such an important part in the world's history, from the earliest antiquity to the present time, that they have ever been regarded as objects of the highest value, and have only been parted with by force, or the most necessitous circumstances. We find Pliny citing thirty-six ancient writers on precious stones, yet only one remains to us at the present day, that of Theophrastus, B.C. 300. Amongst other early writers on this subject are Herodotus, Democritus, Zoroaster, Solinus and Quintus Curtius. Plato, also, in the "Timaeus", offers a solution as to the origin of precious stones, dealing with it somewhat after the method already mentioned with the first emanation of the elements. Turning to early history, we find the Urim and Thummim stand out foremost as a medium for divine communication. We are told that the Shekinah gleamed with a sombre darkness when the anger of the Lord was kindling, but when he was at peace with his people the light of heaven shone brightly on the stones of the sacred vestment. In some accounts it was a special stone, the sapphire, that was the sensitive agent of this manifestation. Whether we take this literally or otherwise, since Josephus and the Vulgate versions differ, it will not be amiss at this point to consider the fact that the word Shekinah is synonymous with the first Sephira (*vide* "Secret Doctrine", vol. I., p. 355), which is the spiritual substance sent forth by the Infinite Light, or the feminized Holy Ghost, a kind of Kabbalistic Mulaprakriti, as it is the veil of Ain-Soph the Endless and Absolute, as taught by the Rabbins of Asia Minor. ("Theosophical Glossary", p. 297.)

On turning to one of the ancient Indian works, the great epic poem of the Ramayana, it is related that in the Rama Ravana war the demi-god and royal hero Maha Bali, who is presented to us at one time as an Indian king and at another as a military monkey, is slain, and that Indra, the lord of the atmosphere, procured the body and with the lightning cut it into many parts. "From the purity of Bali's actions the different portions of his body became the germs of various gems, from his bones came diamonds; from his eyes sapphires; from his blood rubies; from his marrow emeralds; from his flesh crystals; from his tongue coral; and from his teeth pearls. All this I take to be the Hindu way of expressing the emanation of the phenomenal from the noumenal, and a beautiful allegory it is to those who can take the time and pains to trace it out from the theosophical standpoint. ("Theosophist", Vol. xiii., p. 475.)

There is another very ancient belief, and I am sorry to say that at present I am unable to fully decipher its real meaning. I refer to a stone called salagrama (or ammonite) mentioned in the "Mahabharata" (p. 102 or 3), and in the "Vishnu Purana" (Vol. II., p. 313). It is found in the Mahanadi river in Orissa and is described in one of H. T. Colebrook's papers in the "Asiatic Researches" (Vol. VII.,

p. 240) on the religious ceremonies of the Hindus, "that at death a salagrama stone ought to be placed near the dying man and leaves of holy Badil must be scattered on his head". Colebrook further describes them as being "black stones, mostly round and apparently perforated in one or more places by worms, or as the Hindus believe, by Vishnu in the shape of a reptile. According to the number of perforations and of spiral curves the stone is supposed to contain Vishnu in various characters; for example such a stone perforated in one place only with four spiral curves in the perforation, and with marks resembling a cow's foot, and a long wreath of flowers, contains Lacsmi Narayana." C. Coleman, in his work "The Mythology of the Hindus" (p. 176-177), states that this ceremony of placing the stone near a dying person and having it shewn to him, is done in order to secure his soul an introduction to the order of Vishnu, and that these stones are very highly esteemed and valued, one having realised the sum of 2,000 rupees. The brislang stones which are found in the Nerbuddah River are also worshipped as emblems of Siva.

In "Isis Unveiled" (vol. II., p. 626) mention is made of a famous cornelian that our late teacher possessed, and also the fact that similar ones are used by the Shamans in Siberia and Tartary; the narrative of its peculiar virtue runs as follows:—"When Madame Blavatsky was travelling with one of these Shamans for her guide, she frequently asked the man what this talisman was to him and what its virtues were; to this question he evaded any direct reply, but stated that on a suitable occasion he would let the stone speak for itself." The account goes on to say—"One afternoon when we were quite alone I reminded the Shaman of his promise. He sighed and hesitated, but after a short silence left his place, and going outside hung up a dried goat's head with its prominent horns over a wooden peg, and then dropping down the felt curtain of the tent, remarked that now no living person would venture in, for the goat's head was a sign that he was at work. After that, placing his hand in his bosom he drew out the little stone, about the size of a walnut, and carefully unwrapping it, proceeded as it appeared to swallow it. In a few moments his limbs stiffened, his body became rigid, and he fell cold and motionless as a corpse. But for a slight twitching of his lips at any question asked, the scene would have been embarrassing, nay, dreadful. The sun was setting, and were it not that dying embers flickered at the centre of the tent, complete darkness would have been added to the oppressive silence which reigned. We have lived in the prairies of the West and in the boundless steppes of Southern Russia, but nothing can be compared with the silence at sunset on th sandy deserts of Mongolia. Yet there was the writer alone with what looked no better than a corpse lying on the ground. Fortunately this did not last long.

"'Mahandu,' uttered a voice, which seemed to come from the bowels of the earth on which the Shaman was prostrated, 'Peace be with you. . . What would you have me do for you?'

"Startling as the fact seemed, we were quite prepared for it, for we had seen the Shamans pass through similar performances, 'Whoever you are,' we pronounced mentally, 'go to K—— and try to bring the person's *thought* here. See what that other party does, and tell . . . what we are doing and how situated.' 'I am there,' answered the same voice, 'the old lady is sitting in the garden—she is putting on her spectacles and reading a letter.' 'The contents of it, and hasten,' was the hurried order while preparing notebook and pencil. The contents were given slowly, as if while dictating, for we recognised the Valachian language, of which we know nothing beyond the ability to recognise it, in such a way a whole page was filled.

"'Look west . . . towards the third pole of the yourta,' pronounced the Tartar in his natural voice, though it sounded hollow and as if coming from afar, 'Her *thought* is here.'

"Then, with a convulsive jerk the upper portion of the Shaman's body seemed raised, and his head fell heavily on the writer's feet, which he clutched with both his hands. The position was becoming less and less attractive, but curiosity proved a good ally to courage. In the west corner of the tent was standing, life-like, but flickering unsteady and mist-like, the form of a dear old friend, a Roumanian lady of Valachia, a mystic by disposition, but a thorough disbeliever in this kind of occult phenomena.

"'Her thought is here but her body is lying unconscious, we could not bring her here otherwise,' said the voice. We tried in vain to obtain any reply to our questions, the features moved and the form gesticulated as if in fear and agony, but all to no purpose.

"For over two hours the most substantial and unequivocal proofs that that Shaman's astral soul was travelling at the bidding of our unspoken wish were given us. Ten months later we received a letter from our Valachian friend, in response to ours in which we had enclosed the page from the note-book, inquiring of her what she had been doing on that day, and describing the scene in full. She was sitting—she wrote—in the garden on that morning (allowing for the difference of time between the two places) prosaically occupied in boiling some preserves, the letter sent to her was word for word the copy of the one received by her from her brother; all at once—in consequence of the heat she thought—she fainted, and remembered distinctly dreaming she saw the writer in a desert place, which she accurately described, and sitting under a 'gypsy's tent,' as she expressed it. 'Henceforth,' she added, 'I can doubt no longer.'

"But our experiment was proved still better. We had directed the Shaman's inner ego to the same friend heretofore mentioned, the Kutchi of Lha'ssa, who travels constantly to British India and back. We know that he was apprised of our critical situation in the desert; for a few hours later came help and we were rescued by a party of twenty-five horsemen, who had been directed by their chief to find us at the place where we were, which no living man endowed with living powers could have known. The chief of this escort was a Shaberon, an "adept" whom we had never seen before, nor did we after that, for he never left his caravansery, and we could have no access to it. But he was a personal friend of the Kutchi. In this case we knew that the 'spiritual double' of the Shaman did not act alone, for he was no adept, but simply a medium. According to a favourite expression of his, as soon as he placed the stone in his mouth his 'father' appeared, dragging him out of his skin and took him wherever he wanted, and at his bidding."

Again in "Isis" (Vol. I., p. 540) reference is made to one of the old writers, Dioscorides, who speaks of the famous stone of Memphis as a small pebble, round, polished and very sparkling, when ground into powder and applied as an ointment to that part of the body on which the surgeon was about to operate either with his scalpel or fire, it preserved that part and only that part from any pain in the operation. In the meantime it was perfectly harmless to the constitution of the patient who retained his consciousness throughout, in no way dangerous from the effects and acted so long as it was kept on the affected part. When taken in a mixture of wine or water all feeling of suffering was perfectly deadened. Pliny also gives a full description of it.

In the "History of Mexico" we find associated with the historical demi-god Quetzo-Cohuatl a striking similarity to the God of the Jews and Christians in many details too numerous to be given here, but should any of you care to pursue this subject further I must refer you to G. Higgins, the "Anacalypis", Vol. II., p. 25-28, and amongst other facts he describes a barred stone called teepatl or teotecpatl or divine stone, which like the above-named salagrama of Hindu descent is equally an object of adoration as they are both worshipped, the similarity of customs in countries so widely distant is singular and has probably the same hidden meaning.

In the case of the lodestone we have a unique description of one of the uses it was attempted to be put to—Dinocrates, a celebrated architect in the time of Alexander the Great, was induced by its magnetic powers to build a temple dedicated to Arsinöe, the wife of Ptolemy Philadelphus, the roof of which was to be made of lodestone so that the iron statue of the queen might remain suspended as if floating in air, only the artist did not live to complete his design. This story might have suggested the idea about the

coffin of Mahomet. We also find this lodestone figuring in the Indian temples; these people were very fond in constructing the roof to place stone upon stone after the fashion of an inverted staircase, and in the particular temple dedicated to the sun at Karanak, near the famous Juggernaut, we find that the topmost stone of all was a high block of lodestone. To give some idea of its size, bearers of beaten iron 21 ft. in length and 8 in. square have been used and are yet existing 200 ft. high above the level of the ground; why it was placed there I am unable to say unless it was symbolical of wisdom, since Pliny in his description of it says "Nature has bestowed upon it both feet and intelligence".

The gem varieties of the corundum have always been considered by Oriental nations as the most valuable after the diamond, and of all the ornamental stones the sapphire is *par excellence* the gem of gems and the sacred stone of the ancients, being the one most frequently consecrated to their deities. In "Isis" (Vol. I., p. 264) we find H. P. B. stating that this stone, which is sacred to Luna, has its veneration based upon something more scientifically exact than a mere groundless superstition—a sacred magical power is ascribed to it which every student of psychological mesmerism can readily understand, since its polished and deep blue surface produces extraordinary somnambulic phenomena. The varied influence of the prismatic colours on the growth of vegetation has been recognised but recently—and investigations of the electrical polarity shews that the diamond, garnet, and amethyst are negative, whilst the sapphire is positive (+ E). Thus the latest experiments of science only corroborate what was known to the Hindu sages before any of the modern academies were founded. "The sapphire," say the Buddhists, "will open barred doors and dwellings (for the spirit of man), it produces a desire for prayer, and brings with it more peace than any other gem, but he who would wear it must lead a pure and holy life."

In the cure of diseases we possess some remarkable facts in the history of precious stones; foremost on our list comes the history of what is known as the Lee Penny. This famous Penny is a precious jewel, although to what class it belongs is not known, and the reason it is so called is on account of its being set in the centre of an old English silver coin. It was obtained by an ancestor of the Lockhart family, of Lee Castle, in the Vale of Clyde, whilst serving in the Crusades, and this jewel was obtained as part payment of a ransom of one of the infidels whom Lee had taken prisoner. Amongst the authentic narratives concerning it on record may be enumerated the following:—It is especially efficacious in diseases of horned cattle, and the mode of administering it is this: holding it by the chain to which it is attached, it is three times plumped down into a quantity of water, and once drawn round, three dips and a

swirl, as the country people express it, and the cattle or others affected, drinking this water, the cure is speedy and effectual. Even at this day, rife as the Gospel is now said or supposed to be, people sometimes come from great distances with vessels which they fill with water treated in the manner described, and which they take home in order to administer to their cattle. In the reign of Charles I. the people of Newcastle being afflicted with the plague, sent for and obtained the loan of the Lee Penny, leaving the sum of £6,000 sterling in its place as a pledge. They found it so effectual or were so impressed with so high an opinion of its virtues, that they proposed to keep it and forfeit the money; but the Laird of Lee would not consent to part with so venerable and so gifted an heirloom. The laird of that time was a high Cavalier, and one of the charges brought against him by the party whom he had to oppose was that he effected cures by means of necromancy. Another remarkable instance is on record of the case of Lady Baird of Laughton Hall, at the end of the last century, having been bitten by a mad dog and exhibiting all the symptoms of hydrophobia, her husband obtained a loan of the talisman, and she having drank and bathed in water which it had sanctified got completely better."

That this transaction really took place seems indubitable, for an ancient female member of the Lee family who died lately, remembered hearing the laird who lent the Penny to Lady Baird, describe how he and his dame had been invited to Laughton Hall and splendidly entertained in gratitude for the use of the talisman. A few years after the stone was returned from Newcastle a complaint was lodged against Sir James Lockhart on account of "the superstitious using of a stone set in silver for the curing of diseased cattle." This came before the Synod of Glasgow, and resulted in the fact that they recognised its peculiar virtues and that the laird be permitted to continue using it. A document was drawn up embodying the above facts, and is placed amongst the other documentary evidence of the said court. It appears to my mind a very probable thing that Sir Walter Scott founded his novel, "The Talisman," upon the above fact, as it antedates his work by many centuries.

There is a famous stone called the bezoar or beza, said to be procured from the inside of the cervicalra, a wild animal of Arabia. This stone was supposed to have been formed of the poison of serpents which had bitten her produce, combined with the counteracting matter with which nature had furnished it. It was firmly believed in the middle ages that this was a potent charm against the plague and poison, hence the origin of the name from the Persian Pad-Zahr expelling poison, or Bad-Zohr the same meaning, its value increases with its size, the larger ones having realised very high prices, especially in India. Four of these stones are enumerated among the treasures of the Emperor Charles V. after his death, and one

great beza stone set in gold, which had belonged to Queen Elizabeth, was counted among the jewels of James I. At the execution of Louis de Luxembourg, Constable of France, in the reign of Louis XI. (*vide* Monstrelet) he removed from his neck a beza which he had long worn, and handed it to the friar in attendance, with directions for it to be given to his son as a legacy, which instructions were not carried out, as by order of the Chancellor it was delivered to the King. Tavernier, the traveller, in his works also mentions this beza stone, and, amongst other of its properties, indicates how to tell the true beza stone from the counterfeit, he says: "There are two infallible tests; one is to place it in the mouth, and if it is genuine it will give a leap and fix itself on the palate, the other consists in placing the stone in a glass of water, and if true bezoa the water will boil."

In the case of the Bloodstone I find that in the West Indies it is used for the cure of wounds, being wetted in cold water, and also in magical works it is used in incantations, when the person using it was rendered invisible; anyhow, it served well with the Gnostics, who employed it largely in their gems and talismans; the Egyptians also worked with it, and later on it was in great demand in the Byzantine and Renaissance periods.

The idea that the brilliancy of gems varies in sympathy with the health of the wearer is very well known, and seems to belong to all of the precious gems but more pronounced in the more valuable; in the case of the ruby it is stated that it gives warning by a change in its colour when misfortune presages its wearer. Says an old writer, Wolfgangus Gabelschwerus:—"I have often heard of this quality of the ruby from men of high estate, and I also now know of my own experience; alas, for on 5th day of December, 1600, as I was going with my beloved wife Catherina from Stuttgard to Caluna, I noticed that a very fine ruby which I wore in a ring (which she had given me) lost repeatedly, and each time most completely its splendid colour, assuming a sombre blackish hue, which lasted not one day but several, so much so that being greatly astonished I drew the ring from my finger and placed it in a casket. I also warned my wife that some evil followed her or me, the which I augured from the change in the ruby. And truly I was not deceived, for within a few days she was taken mortally sick. After her death the ruby resumed its pristine colour and brilliancy."

In the case of the diamond also, this stone loses its brilliancy with the health of the wearer and only regains it again when its owner recovers; this I have ascertained from personal knowledge. It also in common with other gems is capable of detecting poisons by exhibiting a moisture or perspiration on its surface. Holinshed, in speaking of the death of King John, says: "And when the King suspected them (the peers) to be poisoned, indeed by reason that such precious stones as he had about him cast forth a certain sweat as it were betraying the poison, etc."

We also find in the history of Louis XI. of France, that the day after his reconciliation with his brother, the Duke of Guienne, he sent to his brother, bidding him accept as a token of fast friendship, a beautiful golden cup burnished with precious stones, which were gifted with the power of preserving from poison whoever used it.

There is a stone called the snake stone, that is said to be extracted from the head of the King Cobra species, it has the faculty of rendering the possessor invulnerable against the bites of snakes, and in fact the venomous reptile exhibits terror and turns tail when approached with it. I remember one case quite well, told to me by Madame Blavatsky, and corroborated by our President, Colonel Olcott, in which the latter employed one of these stones, kept at our Head Quarters in India, successfully when confronting a snake. I need hardly remark that there are many worthless imitations of this and the other valuable gems; and I should consider that it would be exceedingly difficult to obtain a genuine snake stone.

We find some remarkable statements in the "Secret Doctrine" (Vol. II., p. 431) about stones generally, and these snake ones in particular; also about what are termed oracular or speaking stones, it says:—"The reader is referred to Vol. IV. of the 'Academie des Inscriptions' ('Memoirs', p. 513 *et seq.*) if he would study the various properties of flints and pebbles from this standpoint of magic and pyschic powers." In a poem on stones attributed to Orpheus, those stones are divided into ophites and siderites, "serpent stones" and "star stones". The ophite is shaggy, hard, heavy, black, and has the gift of speech; when one prepares to cart it away it produces a sound similar to the cry of a child. It is by means of this stone that Helanus foretold the ruin of Troy, his fatherland, etc. (Falconnet). Sanchoniathan and Philo Byblos, in referring to these betyles call them "animated stones". Photius repeats what Damascius Asclepiades, Isadonus, and the physician Eusebius had asserted before him; the latter (Eusebius) never parted with his ophites, which he carried in his bosom, and received oracles from them delivered in a small voice, resembling low whistling. Arnobius (a holy man, who "from a Pagan had become one of the lights of the church", Christians tell their readers), confesses he could never meet on his passage with men of such stones, without putting it questions, "which is answered occasionally in a clear and sharp small voice". "Where", asks H. P. B., "is the difference between the Christian and the Pagan ophites?"

John Aubery, in his "Miscellanies", mentions an occult principle inherent in the beryl stone, viz., that of inducing clairvoyance; he quotes several reliable authorities for his statement, amongst others the Earl of Denbigh, then Ambassador at Venice; Sir Marmaduke Langdale saw in one when in Italy, and foretold events that came true; Sir Edward Harley,

Knight of the Bath, firmly believed in this occult fact, and relates various occurrences that transpired with a beryl he possessed, in fact he is very careful to have all of his statements properly attested, so as to be worthy of belief.

Apollonius of Tyana paid particular attention to the subject of precious stones and changed his rings daily, each one having a particular stone for each day of the week according to the laws of judicial astrology, and many writers assign, in carrying out the correspondence of nature, a stone to the months, the signs of the Zodiac, the days of the week and the seven planets, and in the Cabala we find the Rabbinical writers specially dedicating a branch to it called Notarium in conjunction with Lithomancy.

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THEOSOPHY & MODERN SCIENCE.

"THE SYMBOLISM OF YAGNA"

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THEOSOPHY AND MODERN SCIENCE.

It has been the part of the *Wisdom-Religion* or *Esoteric Philosophy*, now being given to the world under the name of "Theosophy," to upset many of our most cherished sentiments and opinions with regard to the great questions of life and problems of the universe; and one of the most striking instances of this is of course its attitude towards modern physical science, that fabric with which so much of our nineteenth century glory is interwoven. It is unnecessary here to discourse upon the prowess of science and the blessings it is supposed to have conferred upon humanity; plenty of eloquence has been exhausted over that topic, especially when science was forty or fifty years younger than it is now. Theosophists may coincide with the admirers of science in the opinion that it has rendered good service in clearing away the fetishes of mediæval superstition, and paving the way for a higher form of knowledge; but they must beg to deny that it has power to wrest more than a very small pittance of information from nature as to her laws. Scientists themselves have begun to recognise this of late. As Edward Carpenter, in his "Civilisation, its Cause and Cure," says:—

> "While admitting that science has done a great work in clearing away the kitchen-middens of superstition and opening the path to clearer and saner views of the world, it is possible—and there is already a growing feeling that way—that her positive contributions to our comprehension of the order of the universe have in late times been disappointing, and that even her methods are at fault and must lead to failure. After a glorious burst of perhaps fifty years, amid great acclamations and good hopes that the crafty old universe was going to be caught in her careful net, science, it must be confessed, now finds herself in almost every direction in the most hopeless quandaries." (1st Edition, p. 51.)

The fact is that the sudden violence of the contrast between the rapid advance of science and the dense ignorance of our forefathers on such subjects, combined with our native Western self-sufficiency of temperament to puff us up, and to make us think that by virtue of this science we were entitled to place ourselves at the summit of human attainment. Two violent assumptions are thereby made, which the late awakening of Occult science is beginning to deny, *viz.* that physical science is the only science, and that the ancients were ignoramuses. The first effect produced by the acceptance of the views of the Esoteric Philosophy will therefore be a

mighty change of front as regards the estimation of our position in human history. Instead of looking down upon our ancestors with pity from our tower of intellectual arrogance, we shall look up to them for instruction, and shall come to regard physical science as a kind of mushroom which has sprung rapidly up in the dark, at a time when the absence of the sun of wisdom prevented any healthy growth from appearing.

Now what are the chief objections to modern science, which foredoom it to failure and justify Occultism in decrying it? They are these:—

(1) It is exclusively materialistic, and therefore cannot afford any knowledge of the most important planes of nature and principles of man. Advocates of science will answer here—"But science does not pretend to deal with anything above matter, it leaves that to metaphysics or to religion. This is all very well as long as scientists keep to what they profess, and confine their studies and speculations to the observance and consideration of physical phenomena; but when we find them setting themselves up as popes and dictating laws to other departments of human enquiry, we are justified in objecting to the narrowness of their sphere of investigation Scientists may study their own material plane to their hearts' content, but they must not confine their consciousness so entirely to the gross earth that at last they become blind like moles, and cannot see that there is any air or light above them. It is a great advantage to be able to tabulate physical phenomena, to know the reaction of chemical compounds upon one another, or to have an intimate acquaintance with the parts of a plant or animal; but when matter is exalted to the throne of the universe and made supreme, and other departments of nature are forced to acknowledge its supremacy and obey its laws, the case is altered, and scientists have transgressed their own domain.

The first count against science then is that it has stared at the earth until it cannot see, and denies the existence of the sky. But this is not all; for I contend that even were scientists content to be mere moles and grovel in the dirt, they would be incapacitated from discovering anything of importance, even about that, by their blindness to the other planes of nature that are so inextricably interwoven with it. The very failing that prevents a mole from seeing the light, prevents him from seeing even the dirt, and later on we shall see into what contradictions and absurdities science has wandered from this cause.

(2) It proceeds by the inductive method, *i.e.*, it collects observations, and from them constructs theories. This method is capable of giving us the truth, *provided we have all the data to base our theories upon*—a condition which can obviously never be fulfilled. Approximations can be made to the truth in proportion to the number of data possessed. But our science has so few data that its theories would be more appropriately named

"deviations from the truth". Mr. Edward Carpenter is very incisive upon this point; in the work above quoted he says (p. 52):—

"The method of science is the method of all mundane knowledge; it is that of limitation or actual ignorance. Placed in face of the great uncontained unity of Nature, we can only deal with it in thought by selecting certain details and isolating those (either wilfully or unconsciously) from the rest. That is right enough. But in doing so—in isolating such and such details—we practically beg the question we are in search of; and, moreover, in supposing such isolation we suppose what is false, and therefore vitiate our conclusion. From these two radical defects of all human enquiry we cannot escape. The views of science are like the views of a mountain; each is only possible as long as you limit yourself to a certain stand-point. Move your position and the view is changed."

It is necessary here to observe that, as the author says, this is a radical defect of the human intellect, as opposed to spiritual knowledge, and therefore presents itself in our occult studies, as well as in our scientific ones. For example, if we are given certain data as to the septenary constitution of man, and begin to theorise thereupon, we are theorising from incomplete data, and are liable to have to alter our theories when new data are supplied to us. Similarly when we speculate about Karma and re-incarnation; we cannot know all the causes acting to produce a given result unless we have a higher means of obtaining knowledge than the intellect. But in science the data are more incomplete than anywhere else, on account of its non-recognition of metaphysical nature. Our author gives the following instance among others:—

"We are accustomed to say the path of the moon is an ellipse. But this is a very loose statement. On enquiry we find that, owing to perturbations supposed to be produced by the sun, the path deviates considerably from an ellipse. In fact in strict calculations it is taken as being a certain ellipse only for an instant, the next instant it is supposed to be a portion of another ellipse. We might then call the path an irregular curve, somewhat resembling an ellipse. This is a new view. But on further enquiry it appears that, while the moon is going round the earth, the earth itself is speeding on through space about the sun, in consequence of which the actual path of the moon does not in the least resemble an ellipse! Finally, the sun itself is in motion with regard to the fixed stars, and *they* are in movement too. What then is the path of the moon? No one knows; we have not the faintest idea—the word itself ceases to have any assignable meaning."

(3) The third objection which I shall make to science is, that it is so utterly divorced from the religious or spiritually-aspiring element of human thought. I do not deny that there are religious scientists or scientific divines; but I assert that in such cases the relation between the religion and the science is rather of mutual tolerance than of mutual help. A man may be religious *in spite of* his science, or scientific *in spite of* his religion. The general tendency of religion and science is, however, apart, and this is quite an abnormal state of affairs. Here we recognise that dualism which

is of evil and is the antithesis of that unity which is of good. The ancients knew of no such sundering of human enquiry into hostile factions. They had their Wisdom-Religion which contained a homogeneous philosophy of life, and provided for the aspirational and intellectual parts of man's nature by the same food. This is not the place to enter into an apology for the Wisdom-Religion and its oneness in all antiquity—there are plenty of Theosophical writings on that—but the case may be summed up by saying that an impartial view of all the historical records we possess will shew that such a system existed and still exists, that it was known at all periods and in all parts of the inhabited world, and that different writers confirm its identity by their marvellous unanimity on the subject. Modern speculators have missed this knowledge because they do not take this impartial view. They read all works which support their own beliefs, and refuse even to open books dealing with what they have previously condemned as "superstition." And now what is the result of this divorce between religion and science? The death and decay of both. Religion, expurgated of its rational element, cannot satisfy intellectual hunger; science, confined to the earth, can only provide us with a philosophy of life as cold and dry as earth, and must sooner or later be rejected as fit only for the governing of gnomes. The characteristics of the material world are squareness, rigidity, darkness, concretion, inertia; applied to the moral life of man they produce the corresponding qualities, and the result is, not a man, but a machine.

The narrowness and one-sidedness of science is producing visible effect in the host of monstrosities it is breeding, moral, intellectual, social, and physical. Its physical consequence becomes daily more apparent to our eyes in the ungainly forms and constructions that meet them in every quarter, showing how ugliness is the outward manifestation of imperfection. Says H. P. Blavatsky in "Civilisation the death of Art and Beauty," (*Lucifer* for May, 1891):—"Owing to the triumphant march and the invasion of civilisation, nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the world will soon be altered. Under the murderous hand of the pioneers of civilisation the destruction of whole primeval forests is leading to the drying up of rivers, and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of

nature is desecrated by the advertisements of 'Pears' Soap' and 'Beecham's Pills'. The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whiskey, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them." For further instances I refer the reader to the eloquent tirade from which the above passage is extracted, and recommend him to study the underground railway and the steam-roller as object lessons in the effects of science. For instances of corresponding effects produced upon the moral, social, and intellectual planes, I refer the reader to the other denunciatory articles forming the editorials of *Lucifer* during Madame Blavatsky's lifetime, and to a host of writers on modern social evils. I now proceed to a consideration of the methods and theories of science more in detail.

First as to the "working hypothesis," which constitutes a prominent feature in scientific methods. A working hypothesis is simply a provisional theory awaiting proof or disproof, as the event may decide.

For example, suppose a chemist has discovered that the alkali potash, hitherto believed by him to be an elementary substance, can be decomposed and made to yield the metal potassium. He forthwith frames a hypothesis that all the alkalies can be made to yield similar metals. He applies this hypothesis to the discovery of fresh facts and finds that soda does really yield sodium, lithia lithium, etc., and the hypothesis is proved. This is the ordinary method of science; but sometimes it becomes necessary, or at any rate convenient, to frame a hypothesis which does not admit of actual proof, but which nevertheless affords a good temporary basis to reason from, and even to discover fresh facts from. This is the "working hypothesis," and every new fact discovered by its aid goes to increase its probability, though it does not prove it. For instance, in order to explain the laws of chemical combination, chemists have postulated that matter is divisible into minute particles called atoms, separated by comparatively large spaces. This is a working hypothesis and cannot be proved; yet it has sufficed as a basis upon which to build the structure of modern chemistry, and from which a vast number of facts have been able to be discovered, which without its aid would have remained unknown. Again, the undulatory theory of light is a working hypothesis, insusceptible of direct proof, but fitting in so well with facts subsequently discovered as to have justified its retention.

Now, as regards the value of the working hypothesis, it is all very well so long as it remains a working hypothesis, and is not put to improper uses. But unfortunately hypotheses are continually subject to modification,

as new facts, which do not fit in with them, are discovered; and different scientists, specialising in different branches of science, modify them differently, so that they become converted into the most inconsistent and self-contradictory figments of the human brain. As I am much indebted to Stallo at this point of my subject, I had better quote his own words from "Concepts of Modern Physics," (Introduction to second edition, p. ix.):

"Generally speaking, hypotheses are more than mere arbitrary and artificial devices for the enchainment and classification of facts. They are in most cases guesses at the ultimate truth suggested by the analogies of experience, and are primarily used as working hypotheses only in the sense that they afford a basis for further experiment and observation whereby their ultimate validity is to be established or overthrown. In the progress of the various attempts at their verification they are almost always modified and transformed, so as to bring them into conformity with the facts. And not infrequently these transformations are different in different departments of scientific investigation, in each of which the hypotheses are tested by different methods, and confronted with different orders of facts. The result is that in many cases not only serious discrepancies but radical inconsistencies are developed between the several forms into which the hypotheses are formed on different lines of research. A very good illustration of this is afforded by the hypothetical æther, which has played a part more or less conspicuous in physical astronomy, in ordinary physics, and in chemistry. By the astronomers this æther was originally regarded as a fluid of extreme tenuity and mobility, offering no sensible resistance to the movements of celestial bodies; and the question of its continuity or discontinuity was not seriously mooted. Its main function in modern astronomy has been to serve as a basis for hydrodynamical theories of gravitation. In physics this fluid for some time appeared in several *rôles* in connection with the 'imponderables'; some physicists going so far as to identify it with one or more of them. But since the promulgation of the kinetic theories of these imponderables, and especially of the dynamical theories of heat, it has been in requisition chiefly in optics as a substratum for luminar undulations. And here, to account for the dispersion of light, physicists came to insist upon its atomic or molecular structure, finding it necessary to assume that the particles of the æther were separated by finite intervals bearing a sensible ratio to the length of a luminar wave. Moreover they had to endow it with an enormous elasticity, so that its resistance to deformation far exceeded that of the most rigid-elastic bodies. But presently, in other departments of physics, the admission of the molecular or atomic constitution of the æther led to consequences subversive of a number of well-ascertained facts. . . . . And in chemistry too it was found impossible to concede the enormous elasticity of the æther without depriving it of those properties upon which its serviceableness in the construction of chemical theories mainly depended. Furthermore, the exigencies of the atomo-mechanical theory have led distinguished mathematicians and physicists to attempt a substitution, for the traditional atoms of matter, of peculiar forms of vortical motion in a universal, homogeneous, incompressible, and *continuous* material medium, which (unless the attribute of impenetrability is to be dismissed from the concept of matter) must of course be identical with the all-pervading æther."

He then explains that there can be no objection to each specialist

maintaining his own particular hypothesis about the æther, so long as he uses it as a *working* hypothesis—as a temporary peg on which to base further experiments; but he must not foist it as a finality upon science at large. Science is a consistent whole, and its division into departments purely arbitrary. These departments cannot have diverse theories about the same thing.

"The atom cannot be a cube or oblate spheroid for physical, and a sphere for chemical purposes. And a group of constant atoms cannot be an aggregate of extended and absolutely inert and impenetrable masses in a crucible or retort, and a system of mere centres of force as part of a magnet or of a Clamond battery. The universal æther cannot be soft and mobile to please the chemist, and rigid-elastic to satisfy the physicist; it cannot be continuous at the command of Sir William Thomson, and discontinuous on the suggestion of Cauchy or Fresnel."

H. P. Blavatsky quotes this latter passage in the "Secret Doctrine" (Vol. I., p. 482, first edition) under the heading, "Modern Physicists are playing at blind man's buff", her object being to shew that, as scientists have not even agreed among themselves what to believe in, they are not in a position to confute the beliefs of Occultism.

Next let us consider the Atomic Theory, upon which modern chemistry, and in a less degree modern physics, are founded. A materialist, *i.e.*, a believer in the reality and not the illusiveness of matter, must postulate one of two things: either that matter is, or is not, infinitely divisible. To admit that it is infinitely divisible is to admit that matter is reducible to—nothingness, and thereby to confute the materialistic doctrine. Therefore there is a limit to the divisibility of matter; it is composed of minute masses called "atoms", themselves not further divisible. But the acceptance of this hypothesis soon lands us in a dilemma. For, in order to account for *vis viva*, for energy, for activity in matter, we must postulate motion in the atoms; and, for motion to be continuous, the atoms must be elastic—must be capable of bouncing off, or of repelling one another. Otherwise the motion would soon come to a dead stop, all energy would depart from matter, and it would become more hopelessly dead and inert than can easily be conceived. Hence the atoms must be elastic. But all elasticity is itself a function of atomic structure: it depends on the power of the atoms of a body, when subjected to pressure, to approach one another, and to regain their former distance apart as soon as the pressure is relieved, thus reproducing the force which caused the pressure. But since atoms are not composed of atoms, they can have no elasticity; they are incompressible; hence they cannot rebound off one another.

[See "Secret Doctrine," Vol. I., p. 519, first edition, where Butlerof is quoted to this effect.]

"See now what a curious contradiction this fundamental principle of

the materialists is leading them into. The atom is indivisible, and at the same time we know it to be elastic. An attempt to deprive it of elasticity is unthinkable; it would amount to an absurdity. Absolutely non-elastic atoms could never exhibit a single one of those numerous phenomena that are attributed to their correlations. Without any elasticity the atoms could not manifest their energy, and the substance of the materialists would remain weeded of every force. Therefore, if the universe is composed of atoms, then those atoms must be elastic. It is here that we meet with an insuperable obstacle. For what are the conditions requisite for the manifestation of elasticity? An elastic ball, when striking against an obstacle, is flattened and contracts, which it would be impossible for it to do, were not that ball to consist of particles, the relative position of which experiences at the time of the blow a temporary change. This may be said of elasticity in general; no elasticity is possible without change with respect to the position of the compound particles of an elastic body. This means that the elastic body is changeful and consists of particles, or, in other words, that elasticity can pertain only to those bodies that are divisible. And the atom *is* elastic."

This goes to show that the atom is not indivisible and that matter is therefore infinitely divisible. But if it be infinitely divisible, then the atom is not matter at all, but something quite different. The above and similar objections to the theory of the materiality of the atom might be summed up in the following concise proposition:—

If the properties of matter are functions of its atomic structure, then the atom, having no atomic structure, can have none of the properties of matter, and consequently cannot be matter.

It is difficult to avoid visualising the atom as something like a small shot, and though scientists would probably deprecate such a practice, there is no doubt they are involuntarily influenced by it. If we consider that an atom, having no parts, can have no centre and no circumference, and consequently cannot rotate nor be turned upside down, we shall realise better what an abstraction it is.

All the foregoing tends to support the occult axiom that atoms are "Souls", or "Jivas", or "Lives"; * something not ordinary matter at all, but on a different plane of existence, and forming one of the links between the physical and metaphysical worlds, which links are quite unknown to modern science. We must bear in mind that what is commonly called "matter" has no real existence as such, being merely a concept formed in our imagination by detaching the two qualities of visibility and resistance to touch from the thing in which they inhere, and exalting them into an actual existence. We may provisionally regard "matter" as existing, by way of framing a working hypothesis, but if we give this hypothesis the value of a proven theory and proceed to argue from it, we are landed in absurdities very soon, *e.g.* such an absurdity as the "atom."

* "Secret Doctrine," vol. I., p. 567, first edition.

The "vortex-theory" of atoms is a later substitute for the ordinary atomic theory. A vortex is a spiral bent round into a circular form, and the most familiar instance of it is the smoke-ring. It is found that these smoke-rings behave in many ways as atoms are supposed to behave, expanding and contracting, repelling and attracting each other, etc.; and that, if made in a "perfect fluid"—*i.e.*, a hypothetical fluid without friction—they would be indestructible, as atoms are supposed to be. Hence, according to the vortex-theory, atoms are vortical motions in a perfect fluid, the fluid being naturally our old overloaded friend the æther. The worst of it is that the same old difficulties arise about the structure of the æther as about the structure of matter. If it be continuous there can be no motion in it; if it be atomic, then what are the atoms?

We have seen how scientists postulate the existence of a matter composed of inert atoms; we now come to the consideration of the necessary correlation of this, which accounts for the change and activity which nature displays on every hand. Absolutely inert, motionless, dead atoms obviously cannot by themselves account for a universe where all is life and activity. The terms generally used to denote this other constituent of the universe are "force" and "motion." But neither of these terms has any definite meaning when divorced from matter. Force is always a stress between two bodies, and cannot be conceived as existing apart from the bodies which manifest it. It is defined as "that which produces, or tends to produce, a change in the state of rest or motion of a body;" but that which produces motion in a body is always either motion in some other body, or else some unknown "cause" such as gravitation. The fact is that the word "force" can be used in two senses. If it be used to denote that which, acting on the atoms, produces in them motion, then it denotes some unknown metaphysical cause, entirely beyond the range of physical science. But if it be used in the sense in which it is used in the mathematical part of physics, then it is not the cause, but the effect, of motion in matter. Force is the *effect* which one moving atom produces on another atom.

H. P. Blavatsky, in the "Secret Doctrine," (I., 517) says, after Butlerof:—

> "Force is simply the passage of one state of motion into another state of the same: of electricity into heat and light, of heat into sound or some mechanical function, and so on."

Thus "force" used in this latter sense is not an entity at all, but merely a "concept." (See "Stallo," p. 167.) It is the same with "motion." Motion cannot be conceived apart from the moving body. It is a mere condition of matter, which cannot be accounted for without reference to some higher or spiritual plane beyond it.

I do not propose to continue any further the consideration of scientific fallacies, and shall content myself with having shewn the falsity of the main principles of scientific methods, and with the illustrations given above. The position I have taken may be summarised as follows:—Modern science is a mere intellectual mushroom which has grown up in the dark. So long as it confines itself to the study of physical phenomena, and does not lord it over other departments of thought, no great harm is done; though even then it is hopelessly incapacitated by its severance from the other planes of nature. It proves its insufficiency by its failure to be reconciled with religion. The attitude of scientists towards the ancients is one of complete reversal of the normal state of affairs, and the Wisdom-Religion has been forgotten. The chief failings of science are its habit of using hypotheses as proven facts, and is reasoning from incomplete data; the result of which is seen in the self-destroying conceptions of the "atom," "force," etc.

H. T. Edge, F.T.S.

THE SYMBOLISM IN "YAGNA."

"YAGNA."

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"A symbol is ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like. Through all these glimmers something of a divine idea."—*Carlyle.*

"The proofs brought forward in corroboration of the old teaching are scattered widely throughout the old scriptures of ancient civilisation. The Puranas, the Zend Avesta and the old classics are full of them; but no one has ever gone to the trouble of collecting and collating together those facts. The reason for this is, that all such events were recorded symbolically; and that the best scholars, the most acute minds, among our Aryanists and Egyptologists, have been too often darkened by one or another preconception; still oftener, by one-sided views of the secret meaning. Yet, even a parable is a spoken symbol; a fiction or a fable as some think; an allegorical representation, we say, of life realities, events and facts. And as a moral was ever drawn from a parable, that moral being an active truth and fact in human life, so an historical real event was deduced—by those versed in hieratic sciences—from certain emblems and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge revealed and acquired of the early races, found their pictorial expression in allegory and parables."—*Secret Doctrine*, Vol. I., p. 307.

ALL the Christian and Brahmo Missionaries charge the Hindu with being guilty of the grossest crime of offering sacrifice of sheep in "Yagna"—a ceremony which every Brahmin is necessarily required to perform if he wants Nirvana, or Moksha.—Mr. Ramachandra Bose in his "Hindoo Philosophy Popularly Explained," translates the word "Yagna" as meaning animal sacrifices, and hence concludes that such sacrifices were imperatively demanded in ancient times. The highest philosophical meaning which "Yagna" as a spiritual symbol conveyed at the doors of selfish orthodox Brahmins who, instead of catching the esoteric meaning of the noblest symbol which man has ever conceived, and can conceive of, do actually kill or sacrifice sheep in these days, leaning all the while for support on Vedas which never sanctioned this brutal and irrational observance. It is the dead letter interpretation consequent on the loss of the esoteric key of the archaic symbols and the literal action of the orthodox Brahmins that have supplied our adversaries with the weapons of criticism and attack upon this noblest symbol of Yagna. Why do such Brahmins find fault with Mahomedans and others for their killing of sheep and oxen in Kurubani and other religious ceremonies? If the Brahmin would cite as his authority for the sacrifice of sheep, his Vedas, the Mahomedan would show his Koran and the Christian his Bible as authority for meat-eating. We must judge others as we would be judged by, and if the Brahmins will claim their Vedas alone as the direct revelation of God to hide their many

practices and observances revolting to the spirit of philosophy and true advancement, I cannot understand why Christians and Mahomedans cannot claim their Bible and the Koran also to justify the innumerable atrocious crimes they have committed in the name of religion.

True reconciliation of religious observances and differences lies in their esoteric explanation and meaning, but not in the dogmatic assertion and belief of the orthodox communities. The Hindoo who shudders at the sight of a sheep being butchered, must have the same sympathetic feeling when he hears the bleating voice of the woolly mother when brought before the sacrificial altar, and if he would plead necessity, "the tyrant's plea," and the ordinance of God as grounds for his brutal conduct, I may boldly assert, without fear of contradiction, that the Vedas never enjoined the literal killing of sheep, but pointed out so many observances of esoteric symbols having close connection with the working of the soul in the inner plane as aiding its progress towards the goal of Nirvana. The saying that "even the devil quotes the Bible," is applicable only to this class of Brahmans who, by their dogmatic assertions and want of esoteric knowledge, supplemented by priestcraft, have deprived the brightest intellects of Aryavartha of thought and reason, and have made India to run headlong into stupid and irreconcileable theories and practices and thus to run amuck through the noble aggregation of archaic spiritual symbols, which has resulted in splitting the sons of Rishis into so many orthodox conflicting sections.

The real work of sacrifice begins in the chamber of the soul, and philosophy is the handmaid that awaits upon us. The ceremonies and observances which are performed and attended to only externally, are entirely useless and have no meaning whatever unless they indicate, or are attended by, an internal process of purification in the chamber of soul. When once the internal process takes place, the esoteric meaning of the symbols becomes easily understood. Not being able to understand the meaning of symbols, people have dragged them down to minister to their own crooked notions, and have consequently split themselves into so many sects owing to their wordy wars and difference of opinion (possible only in the external or exoteric plane)—a fact which proves that those classes or sects who pretend to teach how to attain divine knowledge, have really lost the internal vital power, and what is left in them is nothing but the external forms founded by priests to serve their own selfish ends. The communities of different religionists who pretend to solve the divine symbols by the supposed philosophical dissertations or ritualistic observances, such as "Yagna", without the necessary action and esoteric understanding, do really deserve contempt as poisoning the moral and the spiritual atmosphere of this world.

Sacrifice in the esoteric plane is not the special privilege of any one nation and country. All those, irrespective of caste, creed and colour, who enter into the temple of spiritual truth, and sacrifice at the altar of "Self knowledge" their prejudices, selfishness, Ahankara and other baneful dispositions, will receive the stamp of divinity which will be a passport to the realm of eternity. "Wisdom crieth in the streets," and even then sectarians have wilfully shut their ears and allowed truth and knowledge to pass away from them, and use symbols and forms whose meaning they do not know. It is truly remarked by the sages that "man lives in a world of symbols whose meaning is not yet understood by many. Perfect knowledge of God, of nature and of man, are the three lights upon the altar of truth, illuminating the sanctuary of the temple of wisdom." It is the duty of every right-minded man to point out the symbols containing natural verities and make others perceive the truths themselves which are "synthesised" in the symbols by removing the moss by which they were concealed, and restoring them to life. "The day is fast approaching when the living spirit within these symbols will be generally known and the sacred mysteries revealed," and we have the following assurances foretelling the advent of the "Theosophical Society" as the pioneer for the work from the mouth of a Rosicrucian in 1806.

"In this present epoch, which has just begun, will the light appear. Things hidden for ages will become known, veils will be removed, and the truth that exists in and beyond the form will be revealed; humanity as a whole will come nearer to God. We cannot tell you now why this is to take place in this century: we can only say that there is a time and a place for everything, and all things in the universe are regulated by a divine law of order and harmony."

Further:—"In studying the hoary texts of Indian philosophy certain important points must not be lost sight of. In the first place we have to remember that words begin gradually to change their meaning, and hence in determining the meaning of certain passages, we have to keep in mind the age of those passages and see what particular significance might have been attached in those times to certain words." The meaning of the symbol under discussion was universally understood at the time when it was introduced, and it must be taken in its true and intended sense according to the age and the intellects that introduced it. "Whoever has studied the law of cycles and of progress, has probably noticed that generally there are three stages of progress and deterioration.

"At first the esoteric significance of the idea for a time remains intact. Then comes the era of exoteric warfare. People gradually begin to lose sight of the primitive idea, and fight for its shell of external rites and ceremonies. And lastly comes the age of blank negation. Ritualism often

degenerating into sensualism, drives a thinking mind to deny the efficacy of every and anything. But this again ushers in the era of intellectual enquiry which finally brings society back to the recognition of esoteric truth. Thus cycles run their rounds, and each nation, following after its predecessors, has sprung up, thrived, and sunk finally into insignificance. Each had its day of glory, its rise and fall. And if the law of the survival of the fittest be applied to all the nations, the only one that can stand the test is India. She has seen the rise and fall of many peoples, but herself standing yet erect amid their ruins, however worn out she may look."—(*The Theosophist*, Vol. IV., 96-7.)

It is therefore highly advisable that intellectual people should study the theory of cycles and then take into consideration the wandering of the orthodox Brahmins far away from the main source, and should unite together to solve the hidden meaning of the symbolical problem, instead of depreciating a thing from its exoteric aspect and jumping to erroneous conclusions as Mr. Bose has done, and of running into utter negation at the disgusting sight of the awkward position of the orthodox Brahmins, who by their ignorance of esoteric and scientific principles, have degraded both the philosophy and themselves in the sight of the members of their own fold and others; but thanks to the innate goodness of Providence, Theosophy has now come in proper time to save society and philosophy from this inevitable fate, with the assurance that

> "Knowledge dwells,
> In heads replete with thoughts of other men,
> Wisdom in minds attentive to their own."

If, notwithstanding the dictates of common sense, the true spirit of occult philosophy, the universal unerring law of nature, and the knowledge in the possession of living adepts, it would be contended that the Vedas teach and forcibly enjoin literal sheep sacrifice, away with it, for it must really call forth feelings of abhorrence from every esoteric student, as it once called forth the reprobation of Lord Buddha:—

> "Then, craving leave, he spake
> Of life, which all can take and none can give.
> Life, which all creatures love and strive to keep,
> Wonderful, dear and pleasant unto each,
> Even to the meanest; yea, a boon to all
> Where pity is, for pity makes the world
> Soft to the weak and noble for the strong,
> Unto the dumb lips of his flock he lent
> Sad pleading words, showing how man, who prays
> For mercy to the gods, is merciless
> Being as God to those; albeit all life
> Is linked and kin, and what we slay have given
> Meek tribute of the milk and wool, and set
> Fast trust upon the hands which murder them.
> Also he spoke of what the holy books
> Do surely teach, how that at death some sink
> To bird and beast, and these rise up to man,

In wanderings of the spark which grows purged flame.
So were the sacrifice new sin, if so,
The fated passage of a soul be stayed.
Nor, spake he, shall one wash his spirit clean
By blood, nor gladden gods, being good, with blood,
Nor bribe them, being evil, nay, nor lay
Upon the brow of innocent bound beasts
One hair's weight of that answer all must give,
For all things done amiss or wrongfully.
Alone, for each himself, reckoning with that,
The fixed arithmic of the universe,
Which meteth good for good, and ill for ill,
Measure for measure, unto deeds, words and thoughts,
Watchful, aware, implacable, unmoved;
Making all futures, fruits of all the past."

(*Light of Asia.*)

Well, then, if the exoteric meaning is cried down, what is the esoteric rationale? The ever unknowable and incognizable karana alone, the causeless cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save "through the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their souls,* making their spirit the sole mediator between them and the universal spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the presence. *The Secret Doctrine*, Vol. I., p. 280.)

The occultists claim that there are seven senses in man as in nature, as there are seven states of consciousness, and are corroborated in the same work, chapter VII (Anugita). The Brahmana speaks in it "of the institution of the seven sacrificial priests (Hotris). He says, "The nose and the eyes, and the tongue and the skin, and the ear as the fifth (or smell, sight, taste, touch, and hearing), mind and understanding, are the seven sacrificial priests separately stationed." (*Ibid*, Vol. I., page 96.)

In my humble knowledge gained from the study of Sanscrit and Tamil Occult works, the different Yagams or sacrifices are so many stages of the purification of mind and soul of the aspirant after Brahma Gnanam towards his progress to the final beatitude of Nirvana. All the sacrifices mentioned in the Vedas may be brought under the following broad classification—

1. Pasu—Medham.
2. Sena—Yagam.
3. Raja—Sooyam.
4. Aswa—Medham.
5. Nara—Medham.

* "When thou prayest, thou shalt not be as the hypocrites are . . . . but enter into thy inner chamber, and having shut thy door pray to thy father which is in secret" (Matthew vi) "Our father is within us" "in secret," our 7th principle in the "inner chamber" of our soul perception. The kingdom of heaven and of God "is within us", says Jesus, not outside Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?

The first :—Pasu in Sanscrit means an "animal" and "Meedah" killing, and the compound word means the "killing of the animal". Though man is of Parabrahmic essence, yet owing to his connection with Mayavicupadhi, he has forgotten his original source and identity with it, and is

> "Fixed like a plant to its peculiar spot,
> To draw nutrition, propagate and rot."

The first sacrifice therefore means the killing of animal passions or ego in man by the powers of Vivoka or right discrimination. Again, it is perfectly reasonable to suppose that the original meaning of the word "Yagna" is entirely consonant with its etymological signification. The word is derived from the root "Yaja," to worship, and means divine worship by the sacrifice of animal passions. The noblest worship that is required of an aspirant after Brahma Gnanam, or knowing one's own self, is the rooting out or sacrificing his animalism which is allegorically and technically known as "the animal" in man. It is not, therefore, a difficult position to see clearly how the philosophical and sublimest idea of the sacrifice of one's own lower animal nature became in course of time so much corrupted as to be made to yield the meaning of literal animal sacrifice itself. The first sacrifice means the separation of the animal nature from the divine essence, and is the first step in the career of an aspirant after complete Brahma Gnanam.

The second is Senayagam :—Senam in Sanscrit means a vulture, and the compound term means the killing of vulture. The Vedas say that if this sacrifice is performed, our enemies will be destroyed, and the Brahmins taking this to mean the advocacy of sorcery in the exoteric sense, do not seem to practise it, though in the esoteric plane, it is essentially incumbent upon everybody, if an ardent aspirant after real knowledge and its practical realization. He must really practise sorcery to exterminate his internal enemies, *i.e.*, passions, karma, krodha, &c. In the first stage the aspirant separates his divine portion from his animal self, and sees that divinity alone is his true nature. This alone is not sufficient. The mind of man is always hunting after shadows and animal appetites like vultures which go in search of dead bodies to the longest distances, even though the best food may be available in their vicinity. Hence in this stage the aspirant should make his mind always bent in the practical pursuit of higher natures and potentialities by killing the vulture-like affinity of the mind in the pursuit of the basest inclinations and natures, even though it (the mind) knows that there is a better and divine nature for it to pursue. Hence the process is known allegorically as "the sacrifice of the vulture."

The third is Rajasuyayagam, and the exoteric version runs thus. The king wages war with all other kings of the world to establish his undivided and royal

supremacy over them, and this forms the chiefest observance in this sacrifice. When once in the second stage the mind has become amenable to, or vehicle of, the higher powers and capabilities, the war is at once waged by the aspirant or the neophite, against the kings of Kouravas, the passions, ills and woes, and he having thus established his freedom at the overthrow of the kings of the internal enemies, proceeds with the development of superior powers in the psychic plane. But the aspirant is not completely secure, as, for the permanent establishment of his unquestionable reign, he must renew and recruit his forces to guard the kingdom, since the overthrown enemies may again slowly emerge and shake the security of the aspirant. Further the more he rises in the scale of initiation, the higher responsibilities naturally devolve upon him, and he is therefore to be more guarded and proof against dangers, and that work is done in the fourth stage of sacrifice.

The fourth is Aswa-medham, and means the sacrifice of the horse. When the aspirant of divine knowledge scales the steps of the spiritual ladder, the mind must necessarily become completely tamed down as to be made entirely amenable to the influences of the higher powers of nature, and consequently it must be entirely freed from all passions and vrithis. What is required is the slow and sure conservation of energy, as undue and too much expansion of it even for the noblest purposes is attended with the consequent exhaustion and dangers. A horse is left free by the king to wander over all the lands and seas, and if any adversary catches hold or takes possession of it, the emperor is at once to wage war against the unlawful possessor and to vanquish him. The aspirant, whose mind has become a fit charger for the battle, now allows his mind to travel throughout and mingle freely to try whether it actually stands proof against temptations and other internal enemies, and whether complete extirpation of the "animal ego" has been effected, and if there lurks one single desire to drag down the mind, the aspirant, the king of the internal dominion, at once takes arms against it and extirpates it altogether. In this stage, even the germs of internal enemies are completely burnt down and the spirit becomes entirely uncrossed by its adversaries, and hence the sole possessor of the universal spiritual realm. When thus the enemies are no more either in thought, deed or work, the mind of the neophite—the noble horse—is entirely sacrificed, *i.e.*, loses its separate function and existence and loses itself in or converts itself into the Atma itself, which is allegorically called the killing of the horse.

The fifth is Nara-medham, and means the sacrifice of Nara. Nara is the individuality, and every human being is a "Nara" owing to his detached and isolated existence from the divine fountain. When once in the fourth stage of sacrifice, the aspirant has actually taken complete possession of

the spiritual kingdom, without a single enemy even in existence, Narathwam ceases, and Nara is absorbed in Narayana, *i.e.*, the personality is altogether destroyed or the individuality is lost in the totality, or lost in cosmic ideation. He lives neither in the past, nor in the future, but in the eternal.

Thus under the noblest symbol of "Yagna", the different mental sacrifices and the necessary attendant consequences are represented in a most philosophical and practical way. Rama is said to have gone to the abode of "Yama", as a penalty for his having failed to perform Rajasuyam Rama, the initiate—who killed the ten-headed Ravana—the heads being the ten passions and vices enumerated by Manu, which stand in the way of the aspirant, and Ravana being the fountain—and his inexhaustible forces of "Mula Balam", composed of Rakshasas and Asuras—the woes and ills, the passions and allurements, whom an initiate is likely to encounter and must completely root out to regain, or unite with, Seetha, the Sophia, must have necessarily performed this sacrifice also, if he wanted unmolested possession of his spiritual spouse to achieve adeptship, and this single failure even in the case of Rama necessitated enjoyment of Devachan, through Kama Loca, for a corresponding period, and subsequent re-birth in the objective world.

In some Smrithis it is mentioned that Nara-medham and other sacrifices are strictly prohibited in Kali-yuga. The writers knowing that dead letter interpretation would be attached to esoteric versions and thus that a thousand and one crimes would be committed in the name of religion, strictly prohibited them for the profane—as pearls cannot be thrown before the swine, but it was never their idea and wish that these "Yugams" or sacrifices should not be carried on, in the mental plane, as such injunctions are quite against Nature and her inviolable laws, and it is unthinkable that "gnanam" is the monopoly of certain Yugams and their people, as the institution of occult brotherhood and the imparting of occult knowledge to fit recipients are going on even in this material age even as they were in all former Yugams.

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"DEATH."

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"DEATH."

A Lecture by "Sapere Aude", F.T.S.,

Delivered at the Adelphi T.S. Lodge, on February 6th, 1893.

"Death", according to the dictionary, is the "end of life", that is, the termination—not the aim—of life, in the common sense; and yet considering the universality of death among living beings, perhaps it is also the proper aim of life—to die—well. Still, it is not the whole of Death—to die, *i.e.*, for life to leave the body; we cannot safely omit to study the correlated changes, and new forms of existence which death sets in motion; whether it be the end of the life of a plant, or animal, or of a man.

The word *Death* is not only and always an absolute term, it is also used in a restricted sense; for not only may it be applied to the end of an entire organism, but also to one of its parts, and even to its molecules. In common language, the term Death is applied to the final change which occurs at the general cessation of the life of any body, animal or human; but this body is only the gross material casing, and but *one* temporary dwelling of the man. By "I", "thou" or "he", we *should* mean the "Thinker" which dwells in and inspires my, your or his body. Death is the severance of the Thinker from its dwelling, its clothing, its present suit of clothes; and in studying Death we may fitly glance at the subsequent stages of the history both of the Thinker who goes hence upon another stage of his long journey, and also at the fate of the soiled garments it throws aside. For the garments are soiled—by time, by use, and by abuse. Self-preservation is commonly said to be the first law of human nature, and setting aside the vagary of suicide, as apart from our present subject, it seems true that Death of the body only occurs when it is no longer physically avoidable. Death does not take place so long as the organism is perfect enough to form the dwelling of the vital force, and to confine the life essence.

Truly we ignorant mortals sometimes are amazed at facts actually observed; we wonder *how* some poor sick or injured patient lives so long: and at other times we wonder why some strong massive form is changed in a moment into mere earth. But we are mostly wise enough to believe that this wonder is but from want of knowledge; we know that there must have been a flaw there present, however deftly nature had hidden it. Medical science has already put its finger on many a *hidden* flaw, as the reason of

death, but while it is a materialistic science, it will never discover the real flaws in every case. Science is an excellent thing, but science is yet a bigot, and she will lag behind the adept, so long as she is physical science alone, and neglects the "soul of things". Medical science has in regard to death made one very needful distinction, *viz.*, between molecular and somatic death: *i.e.*, between the death of tissue elements, atoms, or constituent parts, and Death of a whole animal being.

It is as natural to die as to be born, and the constant change which is occurring in animal bodies, means constant birth and death of elements, of tissue atoms. Almost all tissues of living beings are of cellular construction, and each of the myriad of cells, visible under our microscopes, has a life and death independent of the death and life of the great creature into which it is built. The blood even is not alone a fluid, it contains millions of detached free living cells, each of which has a birth, life and death, and whose entire life history may only occupy a few hours, and bears no relation to the life of the man or animal.

Such then is molecular death. Somatic death—from the Greek word *soma*, the body—is the more or less sudden final change of the entire complex organism of a plant, animal or man. For a full explanation of all that medical science has learned of the somatic death of man, I must refer you to the text-books of physiology and of medicine; but shortly may say, that the simplest classification of deaths is that from the primary failure of one of the great vital systems of internal organs; of these there are three, and so deaths are classed as from syncope, failure of the heart and circulatory system; asphyxia, failure of the respiratory organs; coma, failure of the brain, spinal cord and nervous system.

These may each be subdivided; for example, heart failures into—*(a)* sudden syncope; *(b)* asthenia, gradual weakening of cardiac force; *(c)* necræmia, gradual exhaustion from impurity of the blood; *(d)* from hæmorrhage, sheer loss of blood, the vital circulating fluid.

But purely medical distinctions are not the subject to be dealt with in this lecture; rather is it desired to call attention to those other changes which death produces in man's constitution. It is proposed then to study the altered conditions of man's principles which ensue upon the Death change, and to consider them from the point of view of the Theosophic constitution of mankind—with only a glance at the views of the Egyptian, Hebrew, Greek and Roman, and Christian cultus.

Almost universal in the ancient world was the doctrine of successive lives, of a series of earthly experiences. Reincarnation was the most general of all *post mortem* ideals, it was reserved for the religion which sprang up on the ruins of Roman civilization to popularize the dogma of a single life for each individual. It is very important to bear constantly in mind the

fact, that the present views regarding *post mortem* states, and of an eternity of weal or woe, an alternative of never-ending reward or punishment, without further experience, are derived from the extensive spread of nominal Christianity, a doctrine which has reached its present development by a series of changes; at first by the acceptance of dogmas at the hands of dominant teachers who evolved them from their own sense of what was fitting, and later by successive concessions to public opinion and scientific investigation. Apart from parable and allegory, one cannot find in the words of Jesus any assertion of eternal burning, or of everlasting white-robed choral service. The red-hot hell of the most orthodox European Christian, like the tailed and horned Satan, was evolved from the morbid fancies of bigot and priest in the dark ages of Europe. Eternity is truly said to be inconceivable, and as this is true, so is it true that no such period without change can exist. Longer than a life, longer than the life of a nation, longer than the life-history of a planetary world perhaps—but any stage of any existence, to be endless is a contradiction in terms, it indeed cannot be conceived, nor can it exist.

Death introduces a new order of things, new associations, new developments, but neither these, nor any further change will be infinite, so long as time exists or so far as time is conceivable—the human mind may indeed conceive of a spiritual plane, of spiritual persons beyond time and out of place—but in time—the idea of "changelessness" is an empty folly.

If I were asked, why Christianity has at once spread so widely, and at the same time why the civilization of Christian nations is so honeycombed with vice and hypocrisy, I should attribute as the reason, its dogma of a single life alone to each individual. Even to-day, after eighteen hundred years of Christian domination in Europe, it must be confessed that in Christian England, the purist of the world, the ratio of criminals to population is higher than in countries where the older great religions bear sway, and especially higher than in Buddhist and Brahmin lands, and higher than among either Hebrews or Mohammedans. Ancient Hebrews knew nought of immortality in joy, or in punishment, Rabbinic Judaism taught the doctrine of successive lives—so did the Mysteries of Ancient Egypt, so did the Greek aporrheta, and Roman cultus, and so did and so do the great Indian religions; and I believe the ideal of subsequent lives on earth—each tinctured by the conduct of the previous life, and each either hastening on or delaying a long and blissful reunion with the divine—tends more to a life of morality, purity and benevolence, than the ideal of an almost inconceivable eternal heaven, or the notion of a hell of eternal torment—inconsistent with the ideal of a benevolent Supreme Being.

In the Greek and Roman culture the notion of death was always softened, and the mention of it was avoided. Rather than say *he* died—

mortuus est; they said *vixit*—he did live, or *fuit*—he was, but is not for a time. Sudden death was ascribed to Apollo or to Diana, respectively for a man or a woman; the former representing the sun, believed to have most concern and influence in a man's vitality, and the latter the moon, deemed to be most actively concerned in a woman's life. Compare the idea of the astrologic term, hyleg, meaning giver of life—it is Sol in a male Natus, and Luna in a female Natal figure. The classical nations used both sepulture and cremation for their dead, so that no general principle of their views on *post mortem* states can be gained from their funeral customs; with Egypt it is different, and their very ancient principle of embalming their dead has led the authorities to certain suggestions of doctrine.

That the ancient Egyptians believed in the return to earth of those who died, after a period of rest and temporary reward or punishment, is not only proved by modern researches into the meaning of the hieroglyphics that remain to us, but by the doctrine as related of the Egyptians by Herodotus, by Diogenes Laertius, Hecatæus, and by Æneas Gazeus. Aulus Gellius notably refers to the same belief, giving as an example of one person reincarnating as another, the tradition that the soul of Pythagoras had previously been embodied in the form of a female named Alce. Ovid also gives narratives of rebirth. Much speculation has arisen as to the reason why the cultured and rich Egyptians spent so much time and money over the preservation of their dead, and the absurd reason, that it was because the soul when it returned would need or prefer its old body, has been adduced. Surely no persons would be so foolish as to prefer a worn and damaged shell to a new one that one can make very much what one pleases, or to almost any new one. Other suggestions have indeed been made, such as that they believed that the soul only lived as an independent spirit while the body was intact, or that the soul would only have another existence if the materials of the earlier body were intact from which to form the new body for the re-entering soul. To me, it seems a much more reasonable idea that the Egyptian preserved his father's body so as to preserve its shadow form—KHABA—the BA or shade of KHA—body, because they held as we do, that the astral form fades out with the body's decomposition, and the Kamic rupa escapes also and becomes a prey to evil beings to ravage. It seems to me that he believed that preservation of the material body—the spiritual soul having risen—saved the principles of the lower man from suffering and from contamination by evil forces on the astral plane.

Theosophy gives us many suggestions and many side-lights upon the changes set up by Death, but even Theosophy cannot penetrate very far. There is indeed a veil drawn across the face of Nature in her doings with mortal men. But yet the T.S. teachings of *post mortem* states supplies a

scheme which is eminently rational, even if incapable of demonstration, and is eminently satisfactory in its explanation of the varying fate and life-histories of the beings among whom we live, and whose interests should concern us as much as do our own personal hopes and fears, failures and successes. For distinctness, the fate of a man's several principles will be considered singly, after a short view of the death period.

It matters but little whether disease or accident has brought a man down to the valley of the shadow of death, at whose entrance we are now to meet him, and to trace his fate; whether he be in the home surrounded by friends or alone upon a desert, he must submit to the inevitable. If the death be sudden, the early stages are rapidly run through; and if the end be lingering the events of dissolution are all dwelt upon, and more fully realized.

By whichever path Death may approach the body, the cessation of the action of the three great vital centres rapidly occurs, one after the other, regardless of which has been the first to fail. Death is, however, not an instantaneous change, as some have thought, and no physician, however skilful, can *in reality* name the moment of death. The life wave ebbs slowly out, and there are occasionally little wavelets of returning surge, whether of breathing, pulsation, or nervous muscular action. Let us accept the fate, and acknowledge that our brother is now dead—that somatic death is assured.

The once living, breathing, pulsating, thinking personality is no more; through what experiences has this thinker just passed, in the rapid transition from life and memory to the unknown shore?

Of one thing we may be assured, his physical sufferings are at an end, the pains of disease and injured bodily organs have ceased to be appreciated by a brain whose centre is devitalized. Brain and nerves work together, and die together, and the high entity of mind which has been seated there as on a throne, has left the tenement no longer suitable to its needs.

What are the pains of death? What can either orthodoxy or Theosophy do to alleviate them? Is dying painful? or is it that the stage after death is painful? My contention is, that the body having reached that state in which life is no longer possible or capable of prolongation, it is the living which is painful; it is the laborious struggles of the bruised and wounded organs to carry on their functions that cause the physical pain. It is the struggling muscles, spasm seized, by the exceptional stimuli they receive from brain centres, urging them to exertion to preserve the life that has become habitual; it is the passionate cry of the heart for more and purer blood supply, and it is the failing lungs, which panting with useless effort, supply the pangs of dissolution. It is the brain and nerves,

slowly poisoned by the rapidly accumulating blood impurity that shriek in their semi-conscious existence, and which suffer in the common destruction. Such may the lingering death from disease be observed to be. Sudden destruction by accident, or syncope, saves one from these trials.

It is with the expiration and failure of mutual efforts of the organs to live, that peace arrives at last, and that death of the body is swallowed up, in victory over matter. Let us pray for a sudden death, if we would avoid physical suffering; let us hope for a speedy transition from health to dissolution to avoid bodily torture.

Thus far as to the physical pains of dying; but how of the mind, what are its experiences, which will be known by the adult. Of infants and those whose mental faculties have not expanded, we may suppose that the mind experiences are nil or but slight; but it is far otherwise with the man or woman who has passed a life of experiences, good and evil; of such as you and I, we must postulate a unique experience, and an awesome period of introspective trial.

From the earliest records of opinion which have come down to us, and throughout the ages, there has been a general idea that the stage of Death is marked by a mental conception of the personal life history, by the perception of a panorama of past experiences. So general a consensus of opinion cannot be without foundation, and Theosophy accepts the accuracy of the popular dogma. As the death wave sweeps over a man we must believe that the death vision appears, and that a man appreciates his own conduct, and grasps the passing keys of his fleeting incarnation.

Backwards sweeps the vision from the awful present, back to yesterday, to last week, last month, last year, to a lost manhood, a transient boyhood, a dimmer childhood, and to an unknown origin. How terrible must such a retrospect be to most of us, more terrible still must the perception be, if it be that we view the life as from a point of vantage, and if we see the events in true succession, from effect to cause in grim reality, and deprived of the seeming and fallacious reasonings and motives by which we in past life glossed over deed after deed, and failure after failure, fault after fault, lack of charity after lack of zeal. May it be granted unto us that this experience is but short, and that the failure of brain be simultaneous with failure of memory; we may well be thankful if it be that memory is brain function, and that when the Manas escapes from its material environment, all earthly incidents fade out, and only the higher and spiritual attainments are thereafter realised and carried on to the next step of the ladder. Let us hope that the lower principles, escaping from the corpse, and cast off from the Manasic ray, may be senseless, and unconscious of life history, although we know they exist for some considerable period on another plane, and are tinctured and soiled by the events of a

life, which, however earnest and good, must yet have provided them with many a stain and blemish.

Apart from this doctrine of a life review when at the point of death, the experience is rendered most probable by the fact that many persons in our own times, who have been brought down close to death by accidents, such as by drowning, by being stunned by blows, etc., have narrated a panoramic life vision of a partial character, extending back from the moment of injury to previous scenes of life, but never reaching the actual life origin. It may be that the moment of incarnation in vision coincides with the last moment of life; and hence no one who has returned from the confines of death, has reached the early stages of the life. I suggest, too that it may be that the onset of actual death is distinguished by the Manasic entity from the occurrence of the risk of death, and so that the vision is not only partial, but limited in quality and reality, and accuracy of self-realisation. This seems the more probable from the fact that persons who have had this experience do not generally report upon the distress such a vision has caused them, which seems unreasonable, if the higher Manas be indeed perceiving at a glance the true facts and opinions of a life history.

I have some personal knowledge of this matter, for I have been thrown from a horse and stunned upon the roadway, and have felt the cessation of life history, the thud of the blow upon the head, followed by a notion of passing back from the blow to the ride, to the country passed through, to the home left an hour before, to the reason for leaving for the journey, and the previous day's events—then a void—then a sense of pain and the knowledge of returned earthly consciousness.

The occurrence of Death is the signal for a distribution of the human principles. The material body, which during life has been closely connected with the Linga Sharira, or astral form, the vehicle of Prana, or vitality, is slowly deserted by these. The astral escaping gradually from the flaccid body, and its departure with all the other principles leaves the material shell a prey to decomposition.

The body is a vast congeries of animate cells, and these again are composed of countless still more minute atoms, each a centre of energy and impregnated with vital force. While this human form still retains the other principles which form it into a perfect whole, these living atoms are restrained into a certain course of existence, and are grouped into definite combinations for special purposes; but when the link is sundered, these countless "lives" are become a disorderly crowd, they run riot as powers of destruction and continuous disintegration, they become other forms repeatedly, each less stable than the last, until the human form, once the finest type of material development, is reduced to solid, fluids and gases of

very simple constitution, even as the Hebrew said "the body shall return to dust as it was, when the Spirit does return to God who gave it" (the word God here is Elohim, the noun Eloah = God, with feminine plural form, the seven great divine powers, who supply each a principle to man's constitution).

The Linga Sharira as death becomes accomplished loosens its connection with the dying body, and gathers itself together from each organ and tissue which had been permeated by it, and then gradually escapes apparently from the region of the left side of the frame: oozing gradually forth it hovers like a cloud over the body, separating itself more and more, until but a thread of attachment remains, and at last the thread snaps, and the Linga bearing away the Pranic essence into the universal Jiva or Ocean of Life energy is definitely separated from the man who was. The Linga, formed like the material body of atoms, although of texture so fine as to be imperceptible to common men, meets the same fate, the atoms being gradually dissipated and distributed as the material atoms are dispersed.

Some persons who are clairvoyant can see the astral form escape at death, and are able to detect it hovering over a corpse long after separation has occurred; such clairvoyants are able under certain circumstances to perceive such phantom forms over recent graves, of cloudy texture impalpable, and sometimes of violet colour, thus corroborating the Theosophic doctrine. The astral form is not entirely dissipated until the last stage of decomposition has been attained, and nothing remains but the bones, with which the Linga seems to have no relation.

The life of man, inhering in the astral form which preceded the physical body and upon which it was first moulded, is but a drop of vitality from the ocean of life, and when death occurs the drop falls back into the ocean, and its identity is lost.

"The dewdrop slips into the shining sea",

as Matthew Arnold has it in the concluding line of his "Light of Asia."

The fourth principle, the highest of the lower quaternary, is Kama, the animal soul; this has been also intimately in union with Prana, the vitality; the two together are the Nephesh of the Kabalist, the vital spark, which Genesis describes as the "breath of life" breathed into the early humanity, the first man, Adam, by the power which originated him, then called "Jehovah Elohim," or the "Lord God."

This principle is the personality of beings lower than man, who are mindless: it is the will to live, the instinct of self-preservation, the animal passions, the sensual animality which prompts to food, drink and pro-creation. It is universally spread through the body of man, is the sentient agent, translating vibration into sensation. It has no independent vehicle during life, but when death occurs it accumulates around itself a *rupa* or form of

astral matter, and lives for a time an independent existence, casting from it below the Linga Sharira, while the Manasic entity, or so much as is spiritual, escapes from it upward.

In ordinary mortals the Manasic ray from the upper triad, which has been for life linked with this Kamic, passional being, forfeits some portions of itself which have fallen from their high estate by sin and failure, and these at death are thrust forth from the purer Manas, which ascends to peace and temporary bliss in Devachan-Hades, and they are united by sad fate to Kama-rupa, thus enduing it with some consciousness, and rendering it a danger to humanity. The Kama-rupa of the perfect man would receive no contribution from the high Manas; it would be a brute, a shell, a senseless phantom, soon fading out, an elementary without evil influence. But the Kama-rupas of the wicked, and of suicides, although invisible to us men, are terrible realities, and sources of many dangers; they are the deluding spooks of the séance room, the dwellers on the threshold, to whom especially the unwary and untrained experimenter in magic exposes himself hence the risk of fooling with the occult arts.

These elementaries, the klippoth of the Kabalah, the shells of the dead, these fearful Kama-rupas or entities dwell on a *plane* contiguous to our own, but inappreciable to ordinary mortals. The Easterns call the plane Kama-loca, the place of the phantoms, but it is a state rather than a locality.

The pure and the wise need have no fear of these beings, and know, nothing of their existence; but men and women who are debauchees and live lives of crime and riot are at their mercy. Their evil aura attracts the denizens of Kama-loca; these rupas fix themselves on such fallen human beings and prompt them ever to greater excesses, and the last end of such is worse than the first.

Just a glance at the mysteries involving the fate of man's higher principles, and first of the human ego, Manas, the individuality, one of whose successive "falls into matter," or "birth into life" forms the personal man, such as you and I are. The Immortal Manas sends out a ray of itself to incarnate in a human being, and to make a temporary dwelling in a form constituted of the lower quaternary. This Manasic ray is there allied for earth experience with the Kamic, living, self-protecting entity for a period of terrene existence, for weal or woe.

The life has been spent, and death has completed the stage of progress. The personality sheds, as has been described, its principles one by one, the body dropping dead and still, the Linga escaping and disintegrating, Prana re-becoming Jiva, and Kama cast aside to masquerade for a time on an astral plane. Then the highest principles close together, the Higher Manas draws back into its bosom all that is spiritually pure of the ray which has inspired the deceased to good works, and then passes into peace and rest

for a time, into the blissful state of Devachan. This is the heaven of the Christians, but a state rather than a place, and has no finality within it; no rest in Devachan is eternal. Everlasting rest is not yet for the human Manas: life after life must be passed through race after race, and round after round of existence, before once more Pralaya falls upon active divine energy, or Manas becomes one with the Father in Heaven.

Of the two supreme essences of the Divine which have received names as related to man, I mean Atma, the seventh universal spirit, and of Buddhi, its vehicle, no man knows anything, nor can conceive of them, but as brooding over the Manasic principle and being its Heavenly Father and home, even as Genesis tells us that God brooded over the face of the waters of creation; these things are a mystery· I do not attempt any conception of the Divine: I stand in simple rapture at the contemplation of the One All.

Having completed then a rapid survey of the proximate fate of the several human principles, let us in conclusion look forward to securing a death of peace, by sustained efforts to do life's work worthily and well, so that the spectre of our life, whom we must meet at its threshold, may but little distress us. The consciousness of a well spent life is a crown of reward; the last end of the man who has spent his days in selfish enjoyment and in sin, will indeed be haunted by the ghost of his sordid joys and his poisoned feasts. Let us strain every nerve to obey the moral law, and the precepts of mutual interdependence; such exertions have been recommended by every great teacher and philosopher and by the founders of every true religion; the precepts of the higher life have been universally commended by professors of every different faith—against such there is no law. The body is to be respected and preserved as long as possible; we are sent here to live, not to commit suicide; neglect of health is failure in life's mission; in life alone do we gain experience, do we make progress: on every stage experience has to be gained.

There is no progress in the grave whither thou goest; your intellectual entity is largely conditioned by its dwelling; be careful how you soil your home, this material temporary abode. Action and re-action are universal; you demean the body, you lower the mental faculties, and they are apt to lead the body in return still farther from the right path. As we sow, so shall we also reap; the night cometh—that is death—when no man can work.

The Devachanic interlude ensuing upon death may be a blissful rest, but it also is illusion, and leads to no progress, and in the next life we must take up the coil of life where we this time lay it down.

Let us work while it is yet day, let us cultivate length of days to obtain measure of progress let us develop while we have the opportunity. But

we are under Karmic law which decides for us how long this present opportunity must last, within certain limits; we cannot anticipate the decision. We should work without personal ambition, as those who are ambitious; we should struggle upward, as those who fight for self, but we should fight for all; respect life as those do who desire life for its own sake: do these things and you will be as happy as those who live for happiness.

How excellent a thing it must be to spend a long life well, and to attain at last to death as the end of a long and arduous journey, to fall asleep in peace as from fatigue. For the aged, the final scene is often brief and the phenomena of dying imperceptible. At such a time the vivid recollections of a long life spent in benevolent self-sacrifice, in zealous endeavour to do the right, must constitute that *euthanasia* so much to be desired by all. Let us endeavour then so to live as to have no fear of death; holding such doctrines as I have described, to confess to a fear of death is to confess to an ill-spent life.

With many apologies, my friends, I conclude this lecture; my feelings have led me astray into a moral disquisition, into a sermon which I have no right to preach to you; but whatever my failings, and they are many, I am zealous in my efforts to teach what little I know, of that which I believe to be true. Farewell.

S. A.

THE IRANIAN OANNES.

By N. D. K., F. T. S.

From "The Theosophist," January, 1885.

ZOROASTRIAN religious literature is in many parts so fragmentary that it is no easy task to unravel the true signification of various ideas that are merely hinted at in the writings now extant. Many an obscure word is highly suggestive, and an attempt, however feeble, to explain one of these seemingly unimportant allusions, will not prove futile, if it but provoke further research.

Zarathustra, in the 19th Fargard of the Vendîdâd, is assailed by Angra Mainyus (Ahriman), the Power of Darkness, and withstands the assaults. He then praises all the Powers of God; and, among these, he invokes "the Kara fish that lives beneath waters in the bottom of the deep sea." In the Pahlavi Bundahish, which embodies old traditions, it is said that "it was the first day when the tree, they call Gogard (Gaokerena), grew in the deep mud, within the wide-formed ocean, and it is necessary as a producer of the renovation of the universe, for they prepare its immortality therefrom. The evil spirit has formed therein a lizard as an opponent, so

that it may injure the Hom (the Gogard tree); and, for keeping away that lizard, Ahura-mazda has created there ten *Kara fish* which at all times continually circle round the Hom, so that the head of one of those fish is continually towards the lizard. And, together with the lizard, those fish are spiritually fed, that is, no food is necessary for them; and, till the renovation of the universe, they remain in contention."

In the Vendîdâd, the word is "Karo Masyo." "Masyo," in the Avesta language, means fish; but the meaning of the word "*Kara*" has not been explained anywhere. The verb "*Kar*," in one of its significations, means, to see, to guard; and the description of the Kara-fish, as given in the Bunda-hish, shows that it continually watches the devouring lizard, and preserves the Gogard tree. The Kara fish, then, is a spiritual principle allegorically represented as the fish, that preserves the white Hom or the allegorical tree of life and immortality.

In the Hari Purana, the God Vishnu is shown as having assumed the form of a fish, with a human head, in order to reclaim the Vedas lost during the deluge. Having enabled Visvamitra to escape with all his tribe in the ark, Vishnu, pitying weak and ignorant humanity, remained with them for some time and gave them instruction, As he was half man and half fish, he used to return to the ocean at every sunset and pass the night there.

The narrative seems to be the original of the story given by the Babylonian Berosus about Oannes, the man-fish, who is no other than Vishnu, the Preserving spirit and the second personage of the Brahminic Trinity. This Deity, having already manifested itself, is still regarded as the future Saviour of Humanity and is the selected Redeemer who will appear at its *tenth* incarnation or *avatar*, like the Messiah of the Jews, to lead the blessed onward, and to restore to them the primitive Vedas. According to the Secret Doctrine, Messiah is the fifth emanation or potency; —so in the Jewish Kabala, the Gnostic system, and the Buddhistic in which the fifth Buddha (Maitreya) will appear at his last advent to save mankind before the final destruction of the world.

If Vishnu is represented, in his forth-coming and last appearance, as the tenth *avatar*, it is only because every unit, held as an androgyne, manifests itself doubly.*

In the 19th Fargard of the Vendîdâd (para. 5), Zarathustra speaks of himself as ruling till Soshyant, the fiend-smiter, "come up to life out of the lake Kasava from the regions of the Dawn." Sosiosh, the Persian *avatar* that is to come, appears, from the description given of him, to be a permutation of the tenth *avatar* of Vishnu. And the ten *Kara fish*, that are spoken of in the *Bunda-hish*, may probably be the ten phases of the preserving

* *Isis Unveiled*, Vol. II., p. 259.

spiritual principle that, from time to time, has manifested itself and will manifest itself in the great teachers of the human races.

In a letter* written by a learned Fellow of the Theosophical Society, from the monastery of Soorb Ovaness (Armenia), the writer says that the Armenians, who, until the 4th and even the 7th centuries of the Christian era, were Parsees in religion, called themselves Haiks or descendants of King Haig. In the forgotten traditions of these people, we find that they claimed to have remained true to the teachings of Zoroaster. These they had accepted ever since Musarus Oannes or Annedotus—the Heaven or Sun-sent (the first Odacon And Daphos, the man-fish)—arising daily from the sea at sunrise to plunge back into it at sunset—taught them the good doctrine, their arts and civilisation. That was during the reign of Ammenon the Chaldean, 68 Sari or 244,800 years before the deluge. Since then (as demonstrated by the Assyriologists according to the cylinder records), several other Odacons had ascended from the sea, the last coming during the days of the Chaldean king, Ubara-Tutu—"the glow of sunset"—the last but one of the Antediluvian kings of Berosus. Each and all these *aquarian teachers* came from his habitat in lands unknown, ascending from the Persian Gulf. If we study the account given of the Annedotus by Apollodorus and then amplify it with the pre-christian traditions of Armenia, which say that he made them know the seeds of the earth, taught them to worship their mother Earth, and their father the sun, taught mankind the arts of agriculture—we shall not wonder at discovering that the Chaldean Oannes and Zoroaster are one in their reminiscences. The Chaldean Annedotus was called the "son of the Fish." It was the Hellenized name of their Zoroaster Annedotus, whom the Greeks called Oannes, that led the old Armenians more easily into accepting Christianity than it otherwise might.

According to the Aryan doctrine, the Divine but latent thought in Aditi (the boundless) produces the Great Deep or water (primeval chaos) and deposits in it the germ of Universal Life. According to the Bunda-hish, in the midst of Vourukash or the wide-formed ocean, grows the white Hom, the counteractor of decrepitude, the reviver of the dead and the Immortalizer of the living. This essence of life is subjected to the two opposing principles—Spenta Mainyus and Angra Mainyus (spirit and matter), which are respectively typified by the buoyant fish† and the grovelling lizard, fighting for supremacy in the great ocean of the *Akasa*. The Kara fish of the Vendidâd is a suggestive allegory for the 6th or Spiritual principle that protects the 5th or personal soul from the fascinations of matter or the

* *Theosophist*, Vol. II., p. 214.

† Note that Parsees, on marriage and other festive occasions, send presents of fishes as auspicious gifts.

lower principles, and leads it on, enabling it to swim in ethereal regions and drink of the juice of the sacred Hom (pure spirit) to attain to immortality.

The great spiritual teachers of the world, who have had their spiritual sense thoroughly awakened and made potent, are called the Buddhas, or enlightened ones; and, in reference to the above allegory, they are called, in some traditions, sons of the Fish.

"Oannes is the emblem of priestly Esoteric Wisdom; he comes out from the sea, because the Great Deep, the water, typifies also the Secret Doctrine."

THE LEGEND OF THE FISH.*

By N. D. K., F.T.S.

From "The Theosophist," March, 1885.

Mons. Lenormant in his learned work "Chaldean Magic," thus gives the old legend regarding the Fish Avatar.

"There were three zones of the Universe; the heavens, the terrestrial surface with the atmosphere, and the lower abyss. The three greatest Gods, Ana, Hea, and Mulge or Elim, answered to or presided over these zones.

"The name Hea means 'dwelling.' This name then was manifestly connected with the time when the God was first imagined to be the same as the zone over which he presided, the zone which served as a home for men and animated beings. Hea afterwards was invoked as *the spirit of the terraqueous surface* and also as lord of the region of the atmosphere. The spirit of this zone of the Universe, he was also the soul which animated everything, penetrated into everything, and made everything which existed in the Universe live and move. The Accadians (and they transmitted this idea to the Chaldaic-Babylonians of more recent ages) considered the humid element as the vehicle of all life and the source of all generation. They saw this element circulating everywhere in the zone which embraces the terrestrial surface and the atmosphere. Hea was the soul and spirit of it, and therefore, according to them, closely connected with the humid element. It was specially his domain: the waters were worshipped in their material reality, and the spirits presiding over them were his children. He had no father assigned to him, but he was eternally begotten in the bosom of the humid element; he was said to have issued

* This is a continuation of the preceding article.

from the celestial ocean personified as a goddess Tiku. His usual dwelling was in the great reservoir *(Abzu* or *arra)* which surrounded the earth. From this point but one step was necessary to represent him under the ostensible form of a fish-God, and this step was taken; for one of his most usual titles was 'the great fish,' or '*the sublime fish*.'

"As the spirit of the inhabited world and the soul directing its phenomena, Hea is *the repository of all science*. And here we have the chain of ideas which led to this odd notion that the learned God should also be an ichthyomorphous* God. It passed into the Chaldaic-Babylonian religion with the God Hea himself, and he appeared under this form in the cosmogonic legend, where he was the *Oannes* of Berosus, revealing religious and social laws to men. According to extracts from the Grecian historian of Chaldea, 'he had the body of a fish entire, but under his fish's head there was a second human head, while human feet appeared under his tail and he possessed a human voice. This monster spent the whole day amongst men without taking any food, while he taught them letters, science, and the principles of every art, the rules for the foundation of towns, the building of temples, the measurements and boundaries of lands, seed-time and harvest, in short, all that could advance civilization, so that nothing new has been invented since that period. Then at sunset this great Oannes† regained the sea and passed the night in the vast region of waves, for he was amphibious.'

"As the soul of that zone of the world inhabited by living beings, of the 'dwelling' pre-eminently, Hea was the *God* who 'sees that all is in order,' and who defended the frame of nature against the incessant ravages of the wicked spirits. Since he was the God acquainted with science, he knew all their ruses and was able to baffle them; and therefore he alone was possessed of the magic secrets by means of which they could be conquered and repulsed.

"Hence the exceptional importance of the position of Hea in the arts of conjurational magic, of which he was the great God. Hea is the supreme protector of men and nature in the struggle, caused by the antagonism between good and evil, as the annuller and averter of fatal influences, and as the author of theurgic action. Help was sought from him when neither word, rite, talisman, nor even the intervention of any other of the gods had availed to destroy the demon's power."

The trace of an analogous legend that is to be found in the Avesta is interesting to examine.

* Having the form of a fish.

† According to Berosus, as quoted by Apollodorus, there were many of these fish Avatars of the Supreme Being which were called Annedoti, the first after the lapse of 40 *Sari*, the 2nd after 26, the 3rd after 18 [or 28] *Sari*, then a 4th, and finally a 5th named *Odacon*.

In the *Behram* and *Din Yashts*, Zarathustra is said to have been given by these angels, "strength of arms, health of the body and strength of sight as *Karo Masyo*, the *Kar-fish* possesses it, who is under the water, and who is able to see (the minutest things) thin as a hair, a thousand fathoms deep."

In the 19th Fargard of the Vendîdâd Zarathustra opposes the assaults of Ahriman, and while praising the various powers of good, invokes "the *Kara-fish* that lives beneath waters in the bottom of the deep sea."

In the Pahlavi Bunda-hish ten Kar-fish protect the *Gogard* or *White-Hom* tree from the lizard or frog that is trying to devour it.

The idea of a fish-god is not to be found in the Zoroastrian writings, but an all-penetrating, keen and watchful sight is attributed to a particular and typical inhabitant of the waters. A like, far-reaching sight is said to have been granted to the Iranian prophet (Zarathustra), and when he has to withstand the attacks of the Powers of Darkness among the several principles of Light that he calls to his aid, he also invokes the Kara-fish; and here also it may fairly be conjectured that when he praises the Kara-fish, it is owing to the power that it is said to possess of seeing all and everything in the "wide-formed ocean."

In the same ocean is that famous tree, the *Gogard*, or the immortal tree of life which is assailed on one side by the lizard (representing the production of matter) and on the other is protected br the ten* *Kara-fish* (the several theophanies or avatars of the spirit).

The wood "*Kara*" is derived from the root "*Kar*", to see, to watch, and the word "*Karo-Mahi* or *Karo-Masyo*" might be translated as the all-seeing, the watchful, or the Protecting Fish.

This allegorical fish is said to be a production of Ahurmazd, the Supreme Divinity and the highest Principle of Light, and is specially opposed to the allegorical lizard, the outcome of matter that would drag down the scintilla of the *Atma* which, on its peregrinations through the circle of necessity, evolutes as man and has been represented as the tree of life (Gogard).

The weapon of the Kara-fish is its all-penetrating sight, and it is necessary to get a clear idea of this visual-power to understand the full significance of the allegory.

According to the Esoteric Doctrine, man is made up of seven principles:† 1, the Body; 2, Vitality; 3, Astral Body; 4, Animal Soul; 5, Human Soul; 6, Spiritual Soul; and 7, Spirit.

* Compare the ten Avatars of *Vishnu*, the Preserver.

† In the Avesta the names of the seven principles are as follows:—(1) Tanu (2) Ushtana, (3) Keherpa, (4) Tevishi, (5) Baodhany, (6) Urvan, (7) Fravashi.

The Animal Soul, the body of desire, consisting of our appetites, passions, desires, feelings, is the most dangerous and treacherous of the principles. It greatly influences and is influenced by the 5th, the Human Soul or *Manas*, which is the seat of reason and memory.

The Sixth Principle, called the Spiritual Soul (Buddhi proper) is the Higher or Spiritual Intelligence, or Consciousness, or Spiritual Ego, in which mainly resides the sense of consciousness in the *Perfect* man. This principle is the vehicle of the seventh principle (the Atma or Spirit).

Humanity is yet coursing through the lower "rounds" of its evolution. It has not yet perfected and purified its fourth principle, even the perception of the fifth principle is dim, and the action of the sixth and seventh is quite veiled. There is a continual struggle between the fourth and fifth on one side, and the sixth and seventh on the other, and the upward progress of the human individuality is determined by the strength and success the sixth and seventh principles have over the fourth and fifth.

Where there is real progress, the higher portion of the fifth principle detaching itself from the fascinations of the fourth principle, assimilates itself by slow degrees with the sixth. The mental vision of the fifth principle is never perfect and is always beclouded by the seductions of the desires of which the fourth principle is the seat.

It is only the vision of the sixth principle, the Spiritual Soul or *Buddhi*, that is clear, pellucid, far-reaching and free from all deception.

In the vast ocean of the *Akása*—the all-pervading ether of modern science—the vision of the physical and mental sight hardly penetrates to any extent, and where in some instances it goes a short way, it is powerless to discriminate between the illusions and the reality, and unless the *spiritual light* be fully awakened, the explorer in the realms of the invisible forces is liable to fail and fall a prey to the agencies of evil that beset his path at every step.

It is this beneficial and protecting power of the vision of the sixth principle or the Spiritual Soul, that has been allegorised as the *Kara-fish* with penetrating sight.

In the cosmogony of Pherecydes the Gogard or the Hellenic tree of life is the sacred oak, among whose luxurious branches a serpent dwells and cannot be dislodged. This description is very nearly the same as the Gogard tree of the Pahlavi Bunda-hish attacked by the lizard. The sacred tree of the white Homa,* which is said to be the king of all medicinal plants, is no other than the allegorical man-tree, the spiritual germ, which, in its long journey through the succeeding cycles, has to ally itself with the various phases of matter that at each turn try to darken its glory.

* Same as the Soma.

The Hea of the oldest Chaldean legends corresponds with the Oannes of Berosus. He is the repository of all science; He "sees that all is in order," and is the defender against the ravages of the wicked spirits.

These characteristics of Hea are analogous to the qualities attributed to the *Kara-fish* of the Avesta, which is invoked by Zarathustra when he is attacked by the powers of darkness, and which is said to protect the tree of life.

Zarathustra, possessing the power of sight imputed to the *Kara-fish* appears to us therefore as the Great Teacher whose sixth principle had become potent, and who, whenever he had to withstand the opposition of the powers of evil, used to rely upon the deep strength of his spiritual vision which showed him the true path. It is this allusion amongst several others which shows that he was an initiate and an adept of the good Law who spoke not of vain imaginings, but referred to the exact teachings of Archaic science which deals with the invisible forces of the higher intellect and the soul.

An age of spiritual learning is almost always succeeded by one of material ignorance, and lofty ideas referring to the higher part of man's nature expressed in parables and allegories by ancient sages become encrusted in the course of time with gross materialistic coverings, which, taken in their literal sense, completely disfigure the spiritual teachings. A priesthood originally constituted as a separate class owing to its high learning, becomes in course of time degenerate, unspiritual and ignorant, and continues to live on upon the long-lost reputation of its ancient name. Such a priesthood is unable to explain the science underlying the sacred scripts of which its members are the nominal guardians, and unless an attempt be made in all such religious literature to show that there is a higher science upon which such writings rest, the mere study of the ancient languages and books for the sake of their grammatical and philological construction becomes a waste of energy, which simply tends to confirm that ignorant scepticism which denies the very existence of the religious faculty in man.

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PSYCHIC AND NOETIC ACTION.

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PSYCHIC AND NOETIC ACTION.

By H. P. Blavatsky.

(Reprinted from "Lucifer", October and November, 1890)

". . . . . I made man just and right,
Sufficient to have stood, though free to fall,
Such I created all th' ethereal powers
And spirits, both them who stood and them who fail'd,
Truly, they stood who stood, and fell who fell . . . . ."—Milton.

"The assumption that the *mind is a real being*, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience."—George T. Ladd, *in the "Elements of Physiological Psychology"*.

I.

A new influence, a breath, a sound—"as of a rushing mighty wind"—has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be working very busily in the minds of some of our members. It is this: if we would make converts, the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, *more subservient to, if not entirely at one with modern science.* It is urged that the so-called *esoteric** (or *late* esoteric) cosmogony, anthropology, ethnology, geology—psychology and, foremost of all, metaphysics—having been *adapted into* making obeisance to modern (hence *materialistic*) thought, should never henceforth be allowed to contradict (not *openly*, at all events) "scientific philosophy". The latter, we suppose, means the fundamental and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly: and one, moreover, in perfect conformity with the policy of the mediæval Casuists, who distorted truth and even suppressed it, if it clashed with *divine Revelation*. Useless to say that we decline the compromise. It is quite possible—nay, probable and almost unavoidable—that "the mistakes made" in the rendering of such abstruse metaphysical tenets as those contained in Eastern Occultism, should be "frequent and often important". But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of *Gupta Vidya*, not by the speculations that blossom forth to-day, to die to-morrow -on the shifting sands of modern scientific guess-work, especially in all that relates to psychology and mental

*We say "so-called", because nothing of what has been given out publicly or in print can any longer be termed *esoteric*.

phenomena. Holding to our motto, "There is no religion higher than truth", we refuse most decidedly to pander to *physical* science. Yet, we may say this: If the so-called *exact* sciences limited their activity only to the physical realm of nature; if they concerned themselves strictly with surgery, chemistry— up to its legitimate boundaries, and with physiology— so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that over-stepping material Nature the physiologists of the modern "animalistic"* school pretend to meddle with, and deliver *ex cathedrâ dicta* on, the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a *free-agent*, far less a responsible one—then the Occultist has a far greater right than the average modern "Idealist" to protest. And the Occultist asserts that no materialist—a prejudiced and one-sided witness at best—can claim any authority in the question of mental physiology, or that which is now called by him the *physiology of the soul*. No such noun can be applied to the word "soul", unless, indeed, by soul only the lower, *psychic* mind is meant, or that which develops in man (proportionally with the perfection of his brain) into *intellect*, and in the animal into a *higher* instinct. But since the great Charles Darwin taught that "our *ideas* are animal motions of the organ of sense" everything becomes possible to the modern physiologist.

Thus, to the great distress of our scientifically inclined Fellows, it is once more *Lucifer's* duty to show how far we are at logger-heads with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By "science" we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free-will in man and the immateriality of the mind are concerned. The study of the "Physiology" of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulæ; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical phenomena. *There is no special organ of will*, any more than there is a *physical basis* for the activities of self-consciousness.

*"Animalism" is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor's term "animism", which he applied to all the "*Lower* Races" of mankind who believe the soul a distinct entity. He finds that the words *psyche*, *pneuma*, *animus*, *spiritus*, etc., all belong to the same cycle of superstition in "the lower stages of culture", Professor A. Bain dubbing all these distinctions, moreover, as a "plurality of souls" and a "double materialism". This is the more curious as the learned author of "Mind and Body" speaks as disparagingly of Darwin's "materialism" in *Zoonomia*, wherein the founder of modern Evolution defines the word *idea* as "contracting a motion, or configuration of the fibres which constitute the immediate organ of Sense" ("Mind and Body", p. 190, Note)

"If the question is pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvellous verifying *actus* of mind in which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus;* it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power."*

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kama-manas*) † is common to both the animal and the human being—the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noëtic* (or the *manasic*),‡ or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the "personal" and the "impersonal" *Egos*. For, between the *psychic* and the *noëtic*, between the *Personality* and the *Individuality*, there exists the same abyss as between a "Jack the Ripper", and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

As all know, the great majority of our learned "Didymi" reject the idea of free-will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern "psycho-physiologists" claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, "the collective hallucination of mankind". This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiolo-

*Physiological Psychology, etc., p 545, by George T. Ladd, Professor of Philosophy in Yale University.

† Or what the Kabalists call *Nephesh*, the "breath of life".

‡ The Sanskrit word *Manas* (Mind) is used by us in preference to the Greek *Nous* (noetic) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.

gist has *nolens volens* to repudiate any self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen, to whom the claim of free-will in man appears as the most *unscientific* absurdity. Says this oracle :—

"In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of phenomena ; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law"—*(Psychophysiologie Générale).*

For the Occultist who knows the difference between the psychic and the noëtic elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question—if psychic phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centres ? —we answer that we never denied the fact. But what has this to do with a free-will ? That every phenomena in the visible Universe has its genesis in motion, is an old axiom in Occultism ; nor do we doubt that the psycho-physiologist would place himself at logger-heads with the whole conclave of exact scientists were he to allow the idea that at a given moment a whole series of physical phenomena may disappear in the vacuum. Therefore, when the author of the work cited maintains that the said force does not disappear upon reaching the highest nervous centres, but that it is forthwith transformed into another series, *viz.*, that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (*e.g.* muscular) character gets transformed into the latter—Occultism supports him, for it is the first to say that all psychic activity, from its lowest to its highest manifestations, is "nothing but—motion".

Yes ; it *is* MOTION ; but not all "molecular" motion, as the writer means us to infer. Motion as the GREAT BREATH *(vide* "Secret Doctrine", vol. I., *sub voce)—ergo "sound" at the same time*—is the substratum of Kosmic-Motion. It is beginningless and endless, the one *eternal life*, the basis and genesis of the subjective and the objective universe ; for LIFE (or Be-ness) is the *fons et origo* of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction—and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general

and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the *inorganic* (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the A, B, C, of its science. "All the world is in the *Swara; Swara* is the Spirit itself"—the ONE LIFE or *motion*, say the old books of Hindu Occult philosophy. "The proper translation of the word *Swara* is the *current of the life wave*", says the author of "Nature's Finer Forces",* and he goes on to explain:

"It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe. . . . . From whence does this motion come? This motion is the spirit itself. The word *atma* (universal soul) used in the book (*vide infra*), itself carries the idea of eternal motion, coming as it does from the root, AT, or eternal motion; and it may be significantly remarked, that the root AT is connected with, is in fact simply another form of, the roots AH, breath, and AS, being. All these roots have for their origin the sound produced by the breath of animals (living beings) . . . . The primeval current of the live-wave is then the same which assumes in man the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe. . . . ."

So much about *motion* and the "conservation of energy" from old *books on magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal *mechanism*, when it says:—

"From the visible atom to the celestial body lost in space, *everything is subject to motion* . . . . kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion."†

But Occultism says more than this. While making of motion on *the material plane* and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law—*Swara*, it denies point blank that these have anything to do with the *free-will* of man which belongs to quite a different plane. The author of "Psychophysiologie Générale", treating of his *discovery* that psychic action is but motion, and the result of a collectivity of causes—remarks that as it is so, there cannot be any further discussion upon spontaneity—in the sense of any native internal

* *The Theosophist*, Feb. 1888, p. 275, by Rama Prasad, President of the *Meerut Theosophical Society*. As the Occult book cited by him says "It is the *Swara* that has given form, to the *first accumulations of the divisions* of the universe, the *Swara* causes evolution and involution, the *Swara* is God, or more properly the *Great Power* itself (*Maheshwara*). The *Swara* is the manifestation of the impression on matter of that power which in man is known to us as *the power which knows itself* (mental and *psychic* consciousness). It is to be understood that the action of this power never ceases. . . . It is unchangeable existence"—and this is the "Motion" of the Scientists and the universal *Breath of Life* of the Occultists.

† "*Animal Mechanism*", *a treatise on terrestrial and aerial locomotion*. By E. J. Marey, Prof. at the College of France, and Member of the Academy of Medicine.

proneness created by the human organism ; and adds that the above puts an end to all claim for *free-will !* The Occultist denies the conclusion. The actual fact of man's psychic (we say *manasic* or noëtic) *individuality* is a sufficient warrant against the assumption ; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the *collective hallucination of the whole mankind throughout the ages*, there would be an end also to psychic individuality.

Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions, while not identical, will be closely similar ; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.*, *psychic individuality*.

But if instead of "psychic" we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that *will has no special organ*, how will the materialists connect it with "molecular" motion at all ? As Professor George T. Ladd says :

"*The phenomena of human consciousness must be regarded as activities of some other form, of Real Being than the moving molecules of the brain.* They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the *Mind* (*manas*). To it the mental phenomena are to be attributed as showing what it *is* by what it *does*. The so-called mental 'faculties' are only the *modes of the behaviour* in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes : therefore, we attribute to it certain faculties . . . . Mental faculties are not entities that have an existence of themselves . . . . . They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that *a Real Being called Mind exists*, and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass."*

And having shown that we have to regard consciousness *as a unit* (another occult proposition) the author adds :

"We conclude, then, from the previous considerations : *the subject of all the states of consciousness is a real unit-being, called Mind ; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain.*"†

This "Mind" is *manas*, or rather its lower reflection, which whenever it

* The higher *manas* or "Ego" (*Kshetrájna*) is the "Silent Spectator", and the voluntary "sacrificial victim" : the lower manas, its representative -a tyrannical despot, truly

† *Elements of Physiological Psychology*. A treatise of the activities and nature of the mind, from the Physical and Experimental Poin of View, pp. 606 and 613.

disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man. Therefore, this assumption of the newest psycho-physiology is uncalled for, and the apparent impossibility of reconciling the existence of free-will with the law of the conservation of energy is—a pure fallacy. This was well shown in the "Scientific Letters" of "Elpay" in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate as the Occult laws, but simply a little common sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because "psychic action is found subject to the general and immutable laws of motion, there is, therefore, *no free will in man*". The "analytical method of exact sciences" has demonstrated it, and materialistic scientists have decreed to "pass the resolution" that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For. instance, Sir William Lawrence, the eminent surgeon) declared in his lectures* that :—

"The philosophical doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room."

Now, let us examine on the testimony of the materialist how this universal solvent called the "analytical method" is applied in this special case. The author of the *Psychophysiologie* decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free-will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. "Are not the fallacy and error of such an unscientific proceeding self-evident?" asks his critic; and then argues very correctly that :—

"At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only 'the vibrations of molecules'? But does it necessarily follow that for all that, heat, light, electricity—are but illusions instead of the actual manifestations of the peculiarities of our real world. Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that

* W. Lawrence. Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man. 8vo. London, 1848, p. 6.

a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water, would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of 'Psycho-physiology' act just in this way when he denies the existence of free-will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed?"

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building—in the hands of the chemist, at any rate; though it would in those of a *psychometer*, a faculty, by the bye, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations*, leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by certain combinations of that motion* or the "harmony of vibrations"? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are overlooked, and the analytical method is applied in a most arbitrary and prejudiced way. What wonder, then, if, in carrying back psychic action to its basic elements of motion, the psycho-physiologist depriving it during the process of all its essential characteristics, should destroy it; and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations *must* be related in their final analysis to the world of vibration (*"sound" being the substratum of universal Akasa*), yet, in their origin, they belong to *a different and a higher World* of HARMONY. Elpay has a few severe sentences against the assumptions of those he calls "physico-biologists" which are worthy of note.

Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest, distinctive speciality of the human soul—free-will, spontaneity—is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico-biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the "illusion of free-will". And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel. This method is "a distinctive feature of modern science in its endeavour to satisfy inquiry into the *nature* of the objects of its investigation by a detailed description of their *development*", says G. T. Ladd. And the author of "The Elements of Physiological Psychology", adds:—

"The universal process of 'Becoming' has been almost personified and deified so as to make it the true ground of all finite and concrete existence. . . . . The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be assumed as undergoing a process of development according to laws of its own. . . . On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantages that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, *the history of each individual's experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own*" (p. 616).

How closely this last "assumption" of science approaches the teachings of the Occult philosophy will be shown in Part II. of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarised in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and

psychic Force for the explanation of our brain work. *Free will would force* Science to postulate an invisible *Free-Willer*, a creator of that special Force.

We agree: "not the slightest need", of a creator of "that special" or any other Force. Nor has any one ever claimed such an absurdity. But between *creating* and *guiding*, there is a difference, and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. *Psychic* mind (in contradistinction to manasic or noëtic mind) only transforms this energy of the "unit-being" according to "a nature and laws of its own"—to use Ladd's felicitous expression. The "unit-being" creates nothing, but only causes a natural correlation in accordance with both the physical laws and *laws of its own;* having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is *sui generis*, and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not *independent* it could not do so. As it is, the freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance*. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-physiologists as the *last* word of science, do we furnish thereby a new proof that free-will is an *hallucination?* We deride the *animalistic* idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad*, which, in a beautiful and descriptive metaphor, says that: "The senses are the horses, body is the chariot, mind *(kama-manas)* is the reins, and intellect (or *free-will*) the charioteer." Verily there is more *exact* science in the less important of the *Upanishads*, composed thousands of years ago, than in all the materialistic ravings of modern "physico-biology" and "psycho-physiology" put together!

". . . . . The knowledge of the past, present, and future, is embodied in Kshetrajna the 'Self')."—*Occult Axioms.*

II.

HAVING explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noëtic mental functions, the noëtic not being recognized by official science.

Moreover, we, Theosophists, understand the terms "psychic" and "psychism" somewhat differently from the average public, science, and even theology, the latter giving it a significance which both science and Theosophy reject, and the public in general remaining with a very hazy conception of

what is really meant by the terms. For many, there is little, if any, difference between "psychic" and "psychological", both words relating in some way to the *human* soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psyche*), the one being the rational, spiritual part, the other—*psyche*—the living principle in man, the breath that *animates* him (from *anima*, soul). Yet, if this is so, how in this case refuse a soul to *animals?* These are, no less than man, informed with the same principle of sentient life, the *nephesh* of the 2nd chapter of *Genesis*. The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a "soul-less" being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-like intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world—is to throw for ever the veil of an impenetrable mystery over the subject. Yet in modern science, "psychology" and "psychism" relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher *noëtic* character of the Mind-Principle is entirely ignored, and even rejected as a 'superstition' by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honoured philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September *Lucifer* ("The Dual Aspect of Wisdom", p. 3), and acquaint himself with the *double aspect* of that which is termed by St. James in his Third Epistle at once—the *devilish, terrestrial* wisdom, and the "wisdom from above". In another editorial, "Kosmic Mind" (April, 1890), it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work "*supersensible beings*". Occultism regards every atom* as an "independent entity" and every cell as a "conscious unit". It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body.

* One of the names of Brahmâ is *anu* or "atom".

"No good ground exists for speaking of any special organ, or seat of memory," writes Professor J. T. Ladd.* "Every organ indeed, every area, and every limit of the nervous system has its own memory" (p. 553 *loc. cit.*).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manasa putra*) which inform every rational mortal. As we write for Theosophists, first of all, we care little for the psychophobian prejudices of the Materialists who may read this and sniff contemptuously at the mention of "Universal Mind", and the Higher *noëtic* souls of men. But, what *is* memory, we ask. "Both presentation of sense and image of memory, are transitory phases of consciousness," we are answered. But what is Consciousness itself?—we ask again. "*We cannot define Consciousness*," Professor Ladd tells us.† Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of Consciousness by other people's private and unverifiable hypotheses; and this, on "questions of cerebral physiology *where experts and novices are alike ignorant*", to use the pointed remark of the said author. Hypothesis for hypothesis, then we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that "if metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . . in turn this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes" (p. 544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind", or *Nous*, whose pale and too often distorted reflection is that, which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles". These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, *i.e.*, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected "Double", changing with every new incarnation and personality, is, therefore, conscious but for a life-period.

* Professor of Philosophy at Yale University.

† "Elements of Physiological Psychology."

The latter "principle" is the *Lower* Self, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the "heresy of separateness". The former we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the *noëtic* element, from the second, the *psychic, i.e.*, "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

The "Higher EGO" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the "lower" *Self* does: and its action and behaviour *depend on its freewill and choice* as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego", as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, *e.g.*, eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbour, etc., etc., has aught to do with the "Higher" Mind or EGO. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our "sense-thought", which is entirely *distinct from the "supersensuous" thought*. It is only the higher forms of the latter, the *superconscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the "dynamical associations" of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds:—"This view belongs to the very essence of every theory which considers conscious mental

reproduction as only one form or phase of the biological fact of organic memory "—he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the cords of the memory of the medulla oblongata, the cerebellum, etc." This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body *has its own memory*. For if it is endowed with a consciousness "of its own kind", every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noëtic* action. Responding to the touch of both a physical and a *metaphysical* Force,* the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within;* while that of the *noëtic* (shall we call it Spiritual-dynamical?) Force works *from within without*. For, as our body is the covering of the inner "principles", soul, mind, life, etc, so the molecule or the cell is the body in which dwells its "principles", the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behaviour are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms —being psycho-spiritual, *not physical units -act under laws of their own*, just as Professor Ladd's "Unit-Being", which is our "Mind-Ego", does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a "double-faced Unity", indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above", the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as

* We fondly trust this very *unscientific* term will throw no "Animalist" into hysterics *beyond* recovery

Kamic organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter. In other words, if what is called "association of *ideas*" has much to do with the awakening of memory, the mutual interaction and consistent inter-relation between the personal "Mind-Entity" and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of

impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called "states of consciousness" only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such "psychic" actions to brain-work, it is only because in that mansion called the human body the brain is the front-door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the "principle" they originate from, and the preponderance in the Lower *Manas* of the *noëtic* or of the *phrenic* ("Kama", terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of "Alaya-Akasa",* or Mahat—its reflection, the Personal Mind, is, as a temporary "Principle", of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind", it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body", or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

This leads us to see the difference between the pure noëtic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means; *(a)* on the condition of paralysing at will the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and *(b)* of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a *Yogi*-state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness

* Another name for the universal mind.

and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boëhme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply—*mediumship*.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit "messages" from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the "communion of spirits" as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind *(psuche)*, the percentage of "astral" light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes, infernal: for they are but the black and disfigured reflections of the earth's memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false. And thus, the pale soulless corpses moving in the trackless fields of "Kama loka", appear to him the living images of the "dear departed" ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium's heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain—having unfortunately passed at one period of life *personally* through such experiences—that on the whole, mediumship is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim.

Moreover, a too close association with the "Old Terrestrial Serpent" is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Eliphas Lévi expresses it, the not altogether pure natures "can be driven headlong by the blind forces set in motion in the *Light*"—by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light:

"We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control.

"The sovereign will (of the adept) is represented in our symbols by the woman who crushes the serpent's head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the *caduceus*, it is the Old Serpent of *Genesis*, but it is also the *brazen serpent of Moses* entwined around the *tau*, that is to say, the generative *lingha*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hylé* of the Gnostics; it is the double-tailed serpent which forms the legs of the solar cock of the Abraxas: finally, it is the Devil of M. Eudel de Mirville. But in very fact it is the blind force which souls, *i.e.*, the lower *Manas* or Nephesh) have to conquer to liberate themselves from the bonds of the earth; for if their will does not free 'them from this *fatal attraction*, they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire*'."*

The "central and eternal fire" is that disintegrating Force, that gradually consumes and burns out the *Kama-rupa*, or "personality", in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal "souls" being absorbed "by the force which has produced" their terrestrial elements. And, therefore, as the same Occultist tells us:—

"All the magical operations consist in *freeing* one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee', says the Serpent, in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me'. The initiated should reply to him, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master!*'"

And as such, the *Personal Ego*, becoming at one with its divine parent, shares in the immortality of the latter. Otherwise . . . .

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the Astral Light; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the "Double-Faced" God in him, and who knows the potency of his own Spirit—or 'Soul Dynamics".

* "Dogme et Rituel de la Haute Magie," quoted in "Isis Unveiled".

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EMERSON AND THEOSOPHY

(A Paper read before the Chiswick Lodge of the Theosophical Society, December, 12th, 1892.

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It is the privilege of the student to dig in ground prepared by others for materials wherewith to furnish his mental storehouse. To the student of the esoteric philosophy the writings of R. W. Emerson afford a rich field for such digging, and one which might yield an abundant harvest if sufficiently tilled.

I think it safe to say that there are many persons who would read Emerson with interest, and even fascination, who yet would not be drawn to Theosophy by a superficial reading of its expositions, little thinking that Theosophy and Emerson had anything in common. It will be my endeavour this evening to show that at least fundamentally they are in agreement.

But before we proceed to the consideration of Emerson's philosophy, it will perhaps be of interest to take a brief survey of the circumstances among which he was born and lived. The Church was his birthright, for he was descended through a long line of scholars and preachers. We trace his clerical ancestry back to the year 1582, in which year was born Emerson's grandfather of the seventh remove, by name Peter Bulkeley, afterwards rector of the Parish Church of Odell in Bedfordshire. This remote ancestor of Emerson's, in course of time, found himself unable conscientiously to conform to the ceremonies of the English Church, and during Archbishop Laud's attempt to suppress Puritanism in England, was "silenced for his non-conformity," and obliged to leave both Church and country. He thereupon emigrated to America, and settled at Cambridge, New England, in 1635; afterwards migrating further inland, to what was at that time the frontier, he founded a colony, being followed by settlers, built a church, and named the town Concord. Concord was destined 200 years later to be the centre of a movement led by R. W. Emerson, which had many points in common with the Theosophical movement of the present day. Those who took part in this movement were known by the name of "Transcendentalists," a somewhat vague term, but, according to Emerson, synonymous with "Idealist." The latter he defines as one who "takes his departure from his consciousness and reckons the world an appearance." "The idealism of the present day acquired the name of Transcendental from the use of that term by Immanuel Kant. Intuitions of the mind itself apart from

experience—he denominated Transcendental forms." How the name first came to be applied to the American movement is not known. These Transcendentalists were commonly supposed to hold *new views*, but we have it from no less an authority than their leader that the so-called new views were the very oldest of views presented in a nineteenth century garb to suit the life and time.

We will pass over Emerson's intermediate ancestors to his father, the Rev. Wm. Emerson, who was a minister of the leading church in Boston; but died when his son Ralph Waldo was but eight years of age, in 1811. The son was left to the care of his mother, who, as all records show, under most difficult circumstances, discharged her duties to her family in an exemplary manner.

Emerson was educated, first at the Latin School, Boston, and afterwards at a school in Concord, on the removal of the family thither. He entered Harvard University at the age of fourteen, in the year 1817, and graduated there four years later. He then started to work with a view to assisting the family, which, since the death of his father, had lived in a state bordering on poverty. He took a position as teacher in a High School at Boston, but afterwards established a school of his own at Cambridge, in order to study divinity at Cambridge University, Mass., with a view to assuming the hereditary gown.

Having studied for three years at Cambridge, Emerson was, in 1826, commissioned to preach by the Middlesex Association of Ministers; but three years later he accepted the ministry of the second church in Boston, and settled in that town with his wife, having married in the same year Ellen Louisa Tucker. But the brightness of his prospects was soon to be clouded, for in February, 1831, the wife of his youth died; and may it be suggested that the expansion of Emerson's religious views was accelerated by contemplation following this trial, for in the following year he decided that he could no longer remain in the Church. The actual reason given to the congregation for his resignation of the ministry, was, that he could no longer administer the Sacrament; but doubtless there were other reasons, for his son, Edward W. Emerson, in his book called "Emerson in Concord," records that "the Church at that time seemed to his father to be the tomb of religion; he left it to come out into the living day."

We might say that Church dogma had now become to Emerson impossible; and so we find that two hundred years after his ancestor, the Rev. Peter Bulkeley, had passed from English Church formula to Puritanism and the advocating of liberty of conscience in matters of religion, the descendant was to pass from Unitarianism to a more generous Pantheism.

With his exit from the Church we will leave Emerson's personal career, which afterwards was mainly devoted to the lecture platform, his

free pulpit as he called it, and pass on to the consideration of his philosophy, and its bearing upon and likeness to Theosophy, as expounded in the writings of H. P. Blavatsky and others.

In one of his earlier writings Emerson reminds his readers that he is only an experimenter, and asks them not to set the least value on what he does do, or the least discredit on what he does not do, as if he pretended to settle anything as true or false. He says: "I simply experiment, an endless seeker, with no Past at my back." And his experiments brought him to treat of the occult forces in Nature, for he considered that true science was to use objects "according to the life, and not according to the form." "Nothing," he says, "is secure but life, transition, the energising spirit." Such was his attitude to Nature.

Emerson's philosophy is far more in accord with Eastern than with Western lines of thought, and we gather that he attached great and special value to Oriental literature. There is an interesting passage bearing upon the subject of Eastern literature in Emerson's essay on "Plato, or the Philosopher", in which he says: "In all nations there are minds which incline to dwell in the conception of the fundamental Unity. This tendency finds its highest expression in the religious writings of the East, and chiefly in the Indian Scriptures, in the 'Vedas', the 'Bhagavat Gita', and the 'Vishnu Purana'." These works, he considers, rise to pure and sublime strains in celebrating this conception. But on the other hand, we are told that, "urged by an opposite necessity the mind returns from One, to that which is not one but other or many; from cause to effect; and affirms the necessary existence of variety; the self-existence of both, as each is involved in the other."

Emerson's appreciation of Eastern literature is of interest to the student in the light of the second object of the Theosophical Society, which is: "To promote the study of Aryan and other Eastern literatures, religions, and sciences, and demonstrate the importance of that study."

Emerson follows the essentially Eastern conception of the illusionary nature of the world of appearances, and says that "we stand before the secret of the world, there where Being passes into appearance and Unity into Variety." This same idea is set forth in the "Secret Doctrine," where it is couched in the following terms:—"The One Being is the noumenon of all the noumena which we know must underlie phenomena and give them whatever shadow of reality they possess, but which we have not the senses or the intellect to cognize at present." Emerson calls it "the Secret of the World;" it is the secret of the Sphinx's riddle; Isis to be unveiled.

We naturally ask the question, how is this mystery to be solved?

* "The Secret Doctrine," by H. P. Blavatsky

Emerson says, "there are all degrees of proficiency in knowledge of the world." In his essay entitled "Prudence," he indicates three:—"One class live to the utility of the symbol; esteeming health and wealth a final good. Another class live above this mark to the beauty of the symbol; as the poet and artist, and the naturalist, and man of science. A third class live above the beauty of the symbol to the beauty of the thing signified; these are wise men. The first class have common sense; the second, taste; and the third, spiritual perception." As we have already said, the tendency of the Eastern mind is to incline to dwell in the contemplation of the fundamental Unity: this is said to lead the true Yogi to spiritual perception. Here in the West we incline, as a people, to the opposite extreme: we are almost entirely occupied with the utility of the symbol; so Emerson says that "being infatuated with the economical uses of things, we do not know that they are thoughts."

It was Emerson's poetical insight and spiritual perception which led him on to the plane of optimism on which he lived. At the root of all things he finds Supreme Wisdom, and believes that out of evil comes good.

"Foolish hands may mix and mar;
Wise and sure the issues are."

The pantheistic idea of all Nature being Divine manifestation is the keystone of Emerson's philosophy. His form of belief was Pantheism; the Pantheism of Theosophy, aspectable Nature being the manifestation of the One Supreme (Atma), differentiating in an infinity of grades of consciousness, and revealing itself to us according to the state of consciousness to which we have ourselves evolved. Emerson says: "The true doctrine of Omni-presence is that God re-appears with all his parts in every moss and cobweb. The value of the Universe contrives to throw itself into every point."

Nature, Emerson finds to be plastic, fluid, a transparent law; the law is governed by and emanates from an Universal Mind: in Theosophy, Mahat. In proportion as our own development has been in harmony with the Universal Mind, so does the Truth in Nature reveal itself to us. In his profound study of Nature Emerson followed this Universal law in its working; he says that "every chemical substance, every plant, every animal in its growth, teaches the Unity of Cause, the variety of appearance."

His thoughts soared into the altitude of intuition, and taking Genius as our highest form of knowledge -"a larger imbibing by the intellect of Omniscience"—he tells us that "Genius studies the Causal thought, and far back in the womb of things, sees the rays parting from one orb, that diverge ere they fall by infinite diameters; Genius watches the monad

through all his masks as he performs the metempsychosis of Nature. Genius detects through the fly, through the caterpillar, through the grub, through the egg, the constant individual; through countless individuals the fixed species; through many species, the genus; through all genera, the steadfast type; through all the kingdoms of organised life, the eternal Unity." "Nature is a mutable cloud which is always and never the same."

"The realms of being to no other bow;
Not only all are Thine, but all are Thou."

Emerson considers the sensible Universe as the crystallization of a thought; thought he regards as the basis of all manifestation. It is thought which wrought the visible Universe through the hands of the builders; and things are words—"words of God." In the essay on "Nature" are the following definitions:—"(1st) Words are signs of natural facts. (2nd) Particular facts are symbols of particular spiritual facts. (3rd) Nature is the symbol of Spirit." And elsewhere we are told, "the definition of Spiritual should be—that which is its own evidence." "The great and crescive self, rooted in absolute nature, supplants all relative existence."

Behind the visible Universe, which is the "coarse effect", is the fine cause, the thought, "which being narrowly seen is itself the effect of a still finer cause." The thought forms the subjective world, and the subjective becomes objective; the thought, the cause; the object, the effect. "The world," says Emerson, "is mind precipitated, and the volatile essence is for ever escaping again into the state of free thought." The Universe is built up of atoms, "and each of these works out, though as it were under a disguise, the Universal problem."

"Spirit that lurks each form within,
Beckons to Spirit of its kin;
Self kindled every atom glows,
And hints the future which it owes."

We will now pass to the consideration of the illusionary nature of the world of the senses, and Emerson's views thereon.

The Sanskrit term "Mâyâ," with which Theosophical students will be familiar, is defined by H. P. Blavatsky as—"Illusion; the cosmic power which renders phenomenal existence and the perceptions thereof possible. In Hindoo philosophy that alone which is changeless and eternal is called *reality*: all that which is subject to change through decay and differentiation, and which has therefore a beginning and an end, is regarded as *Mâyâ—illusion*."*

That Emerson held much the same doctrine, there is ample evidence in his writings to show. Himself an idealist, he reckoned the world an appearance, and affirmed facts not affected by the illusions of sense. "The

* "Theosophical Glossary:" by H. P. Blavatsky

world of the senses," he tells us, "is a world of shows, it does not exist for itself but has a symbolic character."

The conception of things as symbols—symbols of a higher fact which lies behind them, is one that we frequently meet with in Emerson. The impression made by the symbols is a relative one; relative to our own state of consciousness. Such an idea could carry little weight for the materialist who endeavours to arrive at consciousness through matter; but Emerson was distinctly anti-materialistic. Referring to the so-called, *exact science*, he says that: "The earth and the heavenly bodies, physics and chemistry, we sensually treat, as if they were self-existent; but these are the retinue of that Being we have." So from the Emersonian standpoint this world which from our own daily experience appears so real, and to exist for itself, is fluid and volatile, a transparent law, and not a mass of facts; and the law, he says, dissolves the fact and holds it fluid.

Nature may be said to appear to man in two aspects, as life and as death; the organic and the apparently inorganic. Life is the true, the eternal; death is the transition, the illusion. Emerson says that "Nothing is dead," and, "everything is beautiful seen from the point of the intellect as truth. But all is sour if seen as experience. Details are melancholy; the plan is seemly and noble. In the actual world—the painful kingdom of time and place—dwell care, and canker, and fear. With thought, with the ideal, is immortal hilarity, the rose of joy. Round it all the Muses sing. But grief clings to names, and persons, and the partial interests of to-day and yesterday."

We find the idea that the phenomenal world is of an illusionary nature, plays an important part in Emerson's philosophy. That his theory and that of Theosophy are much alike, the following quotation will show:— "Dream delivers us to dream, and there is no end to illusion. Life is a train of moods like a string of beads, and as we pass through them, they prove to be many coloured lenses which paint the world their own hue, and each shows only what lies in its focus." Then follows the suggestion: "Perhaps these subject lenses have a creative power, perhaps there are no objects."

According to Theosophy, there is, underlying the apparently real, but illusionary Universe in which we have our being, the Monad. This is said, in the "Secret Doctrine," to be shot downwards, and to cause evolution by cycling through the seven kingdoms of matter, commencing with the stages called elemental, thence passing through the mineral, vegetable and animal to man. The Monad is the Eternal, unchangeable reality, Atma Buddhi, consciousness; and therefore the various kingdoms of matter, or of phenomenal existence, are spoken of as planes of consciousness. We are said to have ourselves worked out those stages of which we are conscious.

This subject of the evolution of the Monad is one that Emerson deals with very frequently, and his ideas upon the subject seem to be much in keeping with the doctrine expounded in Theosophical writings. He speaks of the passage of "the Monad through all his masks as he performs the metempsychosis of Nature." And he says, "We learn what patient periods must round themselves before the rock is formed, then before the rock is broken, and the first lichen race has disintegrated the thinnest external plate into soil, and opened the door for the remote Flora, Fauna, Ceres and Pomona to come in. How far off yet is the trilobite! how far the quadruped! how inconceivably remote is man! All duly arrive, and then race after race of men. It is a long way from granite to the oyster; farther yet to Plato, and the preaching of the immortality of the soul. Yet all must come as surely as the first atom has two sides." The two sides of the atom are the opposite poles, "the inevitable dualism that bisects Nature." "Everything in Nature," says Emerson, "is bi-polar, or has a positive and negative pole. Spirit is the positive, the event the negative." Thus we have the pairs of opposites as hot and cold, light and dark, attraction and repulsion, good and evil, &c., &c.

"If we look at the work of Nature, we seem to catch a glance of a system in transition. Plants are the young of the world, vessels of health and vigour; but they grope ever upward towards consciousness; the trees are imperfect men, and seem to bemoan their imprisonment, rooted in the ground. The animal is the novice and probationer of a more advanced order."

"All that is yet inanimate will one day speak and reason."

"The chemic lump arrives at the plant and grows; arrives at the quadruped, and walks; arrives at the man, and thinks." The transition of the Monad has an ever upward tendency, a striving to become a higher fact in the Universal economy.

Upon this subject of evolution H. P. Blavatsky says: "Evolution is an eternal cycle of becoming, we are taught; and Nature never leaves an atom unused; moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point—Man." (Vol. II., p. 170.) Emerson believed in this theory: "All the facts," he tells us, "of the animal economy, sex, nutriment, gestation, birth, growth, are symbols of the passage of the world into the soul of man, to suffer there a change, and re-appear a new and higher fact."

In order to show how much in accord are Emerson's views and those of Theosophy, upon the subject of evolution and the "passage of the world into the soul of man", the following quotation from the "Secret Doctrine" is helpful:—

"The next great Manvantara will witness the men of our own life-cycle becoming instructors and guides of a mankind whose Monads may now yet be imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the vegetable world.

"Thus proceed the cycles of the septenary evolution, in septennial nature; the spiritual or divine; the psychic or semi-divine; the intellectual, the passional, the instinctual or *cognitional;* the semi-corporeal and the purely material or physical natures. Thus far, for individual, human, sentient, animal and vegetable life."

That which appeals to our sense of hearing—sound—is said to play an important part in Nature's evolution. In the esoteric philosophy, the sonoriferous ether is an aspect of Akasâ, and it is said to be a builder and destroyer of forms. Recent scientific experiments go to verify the statement. Emerson tells us that "over everything stands its dæmon, or soul, and, as the form of the thing is reflected by the eye, so the soul of the thing is reflected by a melody. The sea, the mountain-ridge, Niagara, and every flower-bed, pre-exist, or super-exist, in pre-cantations, which sail like odours in the air, and when any man goes by with an ear sufficiently fine, he overhears them." The true poet is such an one.

According to Theosophical teaching, man's consciousness manifests on those of the seven planes that have already evolved into activity in him; other planes of consciousness being so far latent. This idea is conveyed by Emerson when he says, "Man imprisoned, man crystallized, man vegetative, speaks to man impersonated"; and "everything man sees without him corresponds to his states of mind, and is in turn intelligible to him, as his onward thinking leads him into the truth to which that fact or series belongs."

Man is, according to Emerson, "Nature's finer success in self-explication". This definition appeals to the student of Theosophy, for it embraces the idea of the development coming from within the self to the exterior, the awakening of latent potentialities.

We are told that "there is no bar or wall in the soul where man, the effect, ceases, and God, the Cause, begins;" thus implying the divine nature of the real man, the Ego of Theosophy, sometimes spoken of as "the divine thinker".

The distinction drawn in Theosophy between the higher self and the lower self in man, the permanent individuality and the transient personality, has a mystical parallel in Emerson; for he was used to make notes in his journal under the name of Osman, and his son relates in his biography of his father, previously referred to, that "Osman represents in Emerson's writings, not himself, but his better self; an ideal man put in the same circumstances". In the journal of 1841 under the name of Osman is

written: "seemed to me that I had the keeping of a secret too great to be confided to one man; that a divine man dwelt near me in a hollow tree."*

In Theosophy stress is laid upon the distinction to be drawn between the mind principle in man and the sense perceptions. The Manas, or mind principle, is said to wear a dual aspect, leaning on the one hand towards spirit, on the other towards matter; Buddhi Manas, and Kama Manas. By means of the Theosophical key may be understood what is meant by Emerson when he says, "The consciousness in each man is a sliding scale, which identifies him, now with the First Cause, and now with the flesh of his body: life above life in infinite degrees." The higher mind is immortal, but it is, for the time being, obscured by its more physical garb; so Emerson says, "the influence of the senses has, in most men, overpowered the mind to that degree, that the walls of time and space have come to look real and insurmountable".

There is, I believe, no direct reference in Emerson's writings to the septenary constitution into which man is divided in Theosophy, but he speaks of seven as being the mystical number. Man, he considers as a spark of the Divine Soul, the Over-Soul, held in bondage by a body of sense and matter. This spark is the Thinker. "The key to every man is his thought," he says. Man builds a wall with granite—"The hand that built can topple it down much faster. Better than the hand, and nimbler, was the invisible thought that wrought through it." "We know," says Emerson, "that the ancestor of every action is a thought." "To think is to act." "Action and inaction are alike to the true." "Why," he asks, "should we be cowed by the name of action? 'Tis a trick of the senses—no more." "All action is of an infinite elasticity, and the least admits of being inflated with the celestial air until it eclipses the sun and moon." This is similar to the teaching of Krishna to Arjuna in the Bhagavad Gîtâ:—"Whoever sees inaction in action, whoever in inaction action, he, among men, is possessed of spiritual illumination; is the man of right action, and the doer of all action".†

Emerson held to the idea that out of evil comes good. This optimistic view appears to have been based upon an extended perception of nature. He says that "all men in the abstract, are just and good; what hinders them in the particular, is, the momentary predominance of the finite and individual over the general truth," and that, "every evil and good thing is a shadow which we cast."

"Good and evil," says H. P. Blavatsky, "are twins, the progeny of space and time, under the sway of Maya (illusion)."‡

* "Emerson in Concord:" by E. W. Emerson.

† "The Bhagavad Gîtâ, or the Lord's Lay," translated from the Sanskrit, by Mohini M. Chatterji, M.A. (Chap. IV. v. 18.)

‡ "The Secret Doctrine," by H. P. Blavatsky, Vol. II. p. 96

In Hindoo philosophy, for man to attain Nirvana, or the emancipation of the soul, it is necessary that his lower personality be subjugated to his higher self, until eventually only the latter remains; thus man is said to become exempt from re-birth, and freed from the limitations of material and finite existence. Emerson says that "from within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all." To become at one with this light is the aim of the Yogi.

We have now to speak of the law of Karma, which is defined by H. P. Blavatsky as "the law of cause and effect; physically, action: metaphysically, the law of retribution." Karma is said to follow the re-incarnating Ego, and to be all that remains of the personality after death. It is the cause of re-incarnation, and until it is compensated, *i.e.*, until a harmony between effects and causes is re-established, reincarnation must go on.

Emerson speaks of the law of Karma under various names; he calls it "the law of compensation;" "the law of balance;" "the law of action and re-action." It carries with it judgment, rights all wrongs, punishes all vices, and rewards all virtues. In its action it is inviolable. "Cause and effect," he says, "means and ends, seed and fruit, cannot be severed; for the effect always blooms in the cause, the end pre-exists in the means, the fruit in the seed." This law is justice, and when applied to the actions of individuals carries with it retribution. So Emerson tells us that "every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty. What we call retribution is the universal necessity by which the whole appears wherever a part appears." "The specific stripes may follow late after the offence, but they follow because they accompany it." "Let man learn that everything in nature goes by law and not by luck, and that what he sows he reaps."

As regards the bearing of the law of Karma on our everyday life, dealings between man and man, Emerson reminds us that: "The absolute balance of Give and Take, the doctrine that everything has its price—and if that price is not paid, not that thing but something else is obtained, and that it is impossible to get anything without its price, is not less sublime in the columns of a ledger than in the budgets of states, in the laws of light and darkness, in all the action and re-action of nature."

As concerns the action of Karma upon the evil doer we are told, "In as much as he (speaking of the criminal) carries the malignity and the lie with him, he so far deceases from nature. In some manner there will be a demonstration of the wrong to the understanding also; but should we not see it, this deadly deduction makes square the eternal account?"

Of the good, the virtuous:

"Laurel crowns cleave to deserts,
And powers to him who power exerts;
Hast not thy share? On winged feet,
Lo! it rushes thee to meet;
And all that nature made thy own,
Floating in air or pent in stone,
Will rive the hills and swim the sea,
And like thy shadow, follow thee."

Following upon the law of Karma, as a natural sequence, we will consider the doctrine of re-incarnation.

There appears to be no direct evidence in Emerson to show that he accepted this doctrine as an established fact, but that he considered it to be a plausible possibility there is no doubt. He speaks of the accumulated knowledge and skill gained by man through the working of the intellect, as being at the end of life just ready to be born. In a more general way he applies the doctrine of re-incarnation to all things. "It is the secret of the world," he tells us, "that all things subsist and do not die, but only retire a little from sight, and afterwards return again."

In the essay on "Immortality" we get an expression of his views concerning the life hereafter. "I think," he says, "all sound minds rest on a certain preliminary conviction, namely, that if it be best conscious personal life shall continue, it will continue; if not best, then it will not; and we, if we saw the whole, should of course see that it was better so." This clearly defines Emerson's attitude, and shows his indomitable faith in the fundamental Wisdom of Nature.

"What one man is said to learn by experience, a man of extraordinary sagacity is said, without experience to divine." "If one should ask the reason of this intuition", says Emerson, "the solution would lead us into that property which Plato denoted as Reminiscence, and which is implied by the Brahmins in Transmigration. The Soul having been often born, having beheld the things which are here, those which are in heaven, and those which are beneath, there is nothing of which she has not gained the knowledge; no wonder that she is able to recollect, in regard to any one thing, which formerly she knew." Thus Emerson accounts for seership or intuition, the faculty of the true mystic; among seers he classes Plato, Socrates, Plotinus, Porphyry, Behmen, Bunyan, Fox, Pascal, Guion and Swedenborg. Behmen, he says, "is healthily and beautifully wise." "Swedenborg delivers golden sayings, which express with singular beauty the ethical laws."

We will now pass on to consider Emerson's views regarding an important subject; important, because in it is involved a fact of considerable moment to the present Theosophical movement, and one with regard to which the public generally would seem to incline to incredulity—Belief in the Masters, Mahatmas, or Great Souls.

It is said that there have been at all times individuals who have had knowledge of and believed in these advanced Souls, "who, having attained to the mastery over their lower principles, are thus living unimpeded by the 'man of flesh,' and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution." Such is the definition given by H. P. Blavatsky in her "Theosophical Glossary."

Emerson was one of those who believed in these Great Souls, whom he alludes to as "those rare pilgrims whereof only one or two wander in Nature at once, and before whom the vulgar show as spectres and shadows." He believed that they had knowledge of all natural laws, for he says: "By being assimilated to the original Soul, by whom, and after whom, all things subsist, the soul of man does then easily flow into all things, and all things flow into it, they mix; and he is present and sympathetic with their structure and law." This is precisely what Theosophy claims for the Masters, and Emerson says that "the privilege of this class is an access to the secrets and structure of nature, by some higher method than by experience." This method would doubtless be intuition.

"The reason," Emerson says, "why we do not at once believe in admirable souls, is because they are not in our experience, but, primarily there is not only no presumption against them, but the strongest presumption in favour of their appearance."

The class of advanced persons spoken of in Theosophy as Adepts, who are said to be those who have reached the stage of initiation, would seem to be referred to by Emerson when he says: "But I cannot recite, even thus rudely, laws of the intellect, without remembering that lofty and sequestered class who have been its prophets and oracles, the high priesthood of the pure reason, the Trismegisti, the expounders of the principles of thought from age to age."

The High Initiates, Buddhas, or Christs, the founders of religions who, Theosophy tells us, incarnate in this world from time to time for the furthering of the advancement of humanity, are alluded to by Emerson as "a class of men, individuals of which appear at long intervals, so eminently endowed with insight and virtue, that they have been unanimously saluted as divine: they are usually received with an ill-will because they are new, and because they set a bound to the exaggeration that has been made of the personality of the last divine person." This exaggeration shows itself in the *exoteric* side of religions by transforming the Great Teacher into a Fetish, or Deity, to be worshipped.

In the light of Theosophy the man of obedience is he whose personality is obedient to the dictates of the higher self, the imperishable Ego. Emerson tells us: "The man of obedience is the man of power, the guide."

"This is he who shall marshall us the way we are going, there is no end to his aid." Thus are we told of the Masters.

Emerson should be classed amongst those writers of this century, who have helped to make the present Theosophical movement possible, by preparing men's minds for the body of teaching thereby set forth. Living in an age of general narrow-mindedness in matters of religion, he overlooked his time and saw what was to come in the near future. "The religion," he said, "which is to guide and fulfil the present and coming ages, whatever else it be, must be intellectual. The scientific mind must have a faith which is science." "There will be a new church, founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of man to come, without shawms, or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry. Was never stoicism so stern and exigent as this shall be. It shall send man home to his central solitude, shame these social, supplicating manners, and make him know that much of the time he must have himself to his friend. He shall expect no co-operation, he shall walk with no companion. The nameless Thought, the nameless Power, the super-personal Heart—he shall repose alone on that. He needs only his own verdict." A more concise and beautiful definition of the body of teaching known as Theosophy it would indeed be difficult to find. Theosophical teaching embodies the conditions here set forth in so far as it is founded upon moral science; it appeals to the intellect, its theories are scientific; and further, it "drives man home to his central solitude", for it says that each must climb the arduous path of existence by himself, and work out his own Karma.

That Emerson perceived and noted the vast changes that were to take place in this latter part of the 19th century, in regard to religious conceptions, and the havoc that science was making with the old orthodox ideas, is evident, for in 1844 he wrote: "in liberated moments we know that a new picture of life and duty is already possible; the elements already exist in many minds around you of a doctrine of life which shall transcend any written record we have."

Emerson's essay, "Swedenborg, or the Mystic," was published six years later; in it he points to the possibilities of the occult science. "One would say," he writes, "that as soon as men had the first hint that every sensible object—animal, rock, river, air—nay, space and time, subsists not for itself, nor finally to a material end, but as a picture-language to tell another story of beings and duties; other science would be put by, and a science of such grand presage would absorb all faculties; that each man would ask of all objects what they mean."

The outbursts of supersensuous perception that we so continually meet with in Emerson's writings are not, as some of his critics would have them to be, mere poetical effusions: they are something far more solid, and appeal to the student of Theosophy as being based upon an insight into and consequent knowledge of Nature's higher laws. Oliver Wendell Holmes, in his "Life of Emerson", speaks of them as "sometimes irresistibly suggesting the close neighbourhood of the sublime to the ridiculous;" such criticism evidently comes from a want of sympathy with Emerson's idealism. But Wendell Holmes's "Life of Emerson," if valueless as criticism, is useful as an index of facts relating to his life and works.

Of Emerson's essays, the two which have perhaps appealed to me most, in connection with the study of Theosophy, are "Nature" and "The Over-Soul".

"Nature" opens with the following verse, which gives us an idea of the breadth of conception which pervades the whole essay:—

"A subtle chain of countless rings
The next unto the farthest brings;
The eye reads omens where it goes,
And speaks all languages the rose,
And striving to be man the worm
Mounts through all the spires of form."

It has been said that in "The Over-Soul" Emerson has attempted the impossible; if so, the measure of his success would seem to be very great. The Over-Soul is that Unity, "that great Nature in which we rest as the earth lies in the soft arms of the atmosphere." H. P. Blavatsky tells us that "it is the soul which interpenetrates and informs all things—a radiation of the ever unknown Universal Absolute. Our own Egos are identical with it." From the following extract, with which I will conclude, you will be able to judge how much in harmony is Emerson's idealistic conception with Theosophy:—"The Soul calls the light its own, and feels that the grass grows and the stone falls by a law inferior to, and dependent on, its nature. Behold, it saith, I am born into the great, the Universal Mind. I the imperfect, adore my own Perfect. I am somehow receptive of the great Soul, and thereby I do overlook the sun and the stars, and feel them to be the accidents and effects which change and pass. More and more he surges of everlasting Nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts, and act with energies which are immortal. Thus reverencing the Soul and learning as the antient said, that 'its beauty is immense', man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished at particular wonders; he will learn that there is no profane history; that all history is sacred; that the Universe is represented in an atom, in a moment of time. He will weave no longer a spotted life of shreds and patches, but he will live with a divine Unity."

P. C. Ward, F.T.S.

THE QUALIFICATIONS NEEDED FOR PRACTICAL OCCULTISM.

(Reprinted from "The Theosophist.")

THE following lines are addressed to all those who desire to follow the Path of PRACTICAL Occultism, especially to such as imagine that by paying an Entrance Fee and joining the Theosophical Society they acquire a *right*, or a *claim*, to instruction in practical methods of psychic or spiritual development.

What follows has no reference to the Eastern School of Theosophy, or "Esoteric Section," as it was formerly called, so far as the conditions of membership in that school are concerned. For, the special aim and purpose of that school is to *facilitate the acquirement of the qualifications set forth below*, to impart, in its lower degrees, the necessary theoretical training and to afford opportunity, encouragement, guidance and assistance to the aspirant in the all-important, but most arduous task of *making himself ready and fit* for actual practical training. For this reason the conditions of membership in the Eastern School are limited to the simplest and least arduous demands such as any one, whatever his previous life has been, whatever his present conditions of life may be, whatever profession he may follow, whether he is married or single, rich or poor, learned or unlearned, can comply with—if only he be sincere and in earnest.

Thus the qualifications about to be mentioned are demanded only of such as seek actual practical training and demand to be taught those *real* methods, by the assiduous use of which the higher nature and powers of man may be developed with comparative rapidity in the *properly qualified* student.

But the very fact that these methods bring about the rapid development and speedy unfoldment of such mighty powers, implies that the possession of the qualifications demanded will be most rigorously exacted. Were they not, the powers which naturally accompany advancing spiritual development, would inevitably be used for selfish and evil purposes, with the result of bringing the most tremendous catastrophies upon Humanity.

All Hindu Shastras with one voice, all the mystical works of other nations and religions, unanimously lay down the following five qualifications as the *indispensable requisites* which must be possessed by the aspirant before he can receive his first initiation into the real methods of practical Occultism.

The aspirant must :—

1. Love truth and be ever ready to sacrifice himself in order to uphold it.
2. Preserve purity of mind, speech and body.
3. Be ever active and industrious in helping others.
4. Sacrifice himself constantly and unhesitatingly for the good of others.
5. Strictly follow and practice justice.

As this statement of the qualifications is very abstract and general, there follows an elaboration of them in detail, setting forth *not* the full and perfect ideal of their attainment, but the lowest stage of their acquirement without which it is useless to demand even the first and simplest practical lesson in real Yoga, or "Practical Occultism."

Sketch of the Qualifications Necessary before Attempting the First Step of Practical Yoga.

I.—*Ethical qualifications.*

(a) The aspirant must always cherish noble desires and be free from vanity. He must be ready and willing to learn from all, regarding all his fellow men as teachers.

(b) He must above all, be *honest with himself*, and try to see his nature, his virtues and his defects, as they really are.

(c) He must possess patience and perseverance, and *prove* these qualities by actual conduct and life.

(d) He must strive to lead a pure life sexually, and must have succeeded to some extent at least, before he can take the first step in practice.

II.—*Karmic qualifications.*

(a) The aspirant must prove by his actions in ordinary life that he is animated by a sincere, earnest and devoted desire to benefit Humanity.

This must be shown and proved, *not by words*, but by actual self-denial and self-sacrifice for the purpose of helping others. But it is no *real* self-denial to give, for instance, money whose want one does not *feel:* real self-denial in money-giving means that one shall give so much money in proportion to his income that he will have to *go without* things he wishes for, or pleasures he desires. Real self-sacrifice means the doing of things one dislikes, the giving up of what one likes, *in order thereby directly to help or benefit others.*

(b) No arbitrary asceticism, performed for one's own self-advancement, and not for the good of others, is of any real use on the Path of true spiritual development.

(c) The aspirant must, therefore, live a life of *active* work and exertion in helping others, spiritually, intellectually, morally, and physically by all the means in his power.

(d) The aspirant must be, at least to some extent, master of himself. That is he must be able to control at least his bodily actions, *e.g.*, outbursts of anger, and so on.

(e) The aspirant must have *proved* his possession of these qualifications by his actual conduct before he has any *right* to expect practical instruction; for these ethical qualifications are the most important of all.

III.—*Intellectual qualifications.*

(a) The aspirant must have formed clear general ideas through intellectual study as to *(a)* the goal he aims to reach; *(b)* the means by which he is to progress; and *(c)* the facts in nature upon which these two rest: *i.e.*, the nature of man; the nature of the universe; and the relation between man and the universe.

(b) He must therefore have studied well during his period of probation, and have thought over and assimilated his studies, before he is ready for practice.

(c) He must—intellectually at least—recognise no difference between "self" and "others."

(d) He must be free from intellectual dogmatism and the sectarian spirit.

(e) He must have trained his mind by constant practice to occupy itself *exclusively* with *one thing at a time.* That is, he must ceaselessly endeavour, from the time he rises in the morning till he falls asleep at night, to keep his attention steadily fixed upon whatever he is occupied with, and to constantly recall his attention to the subject in hand whenever it wanders. This he must do constantly, at every moment, however trivial or unimportant the matter may be which he is doing. Also he should never allow his mind to wander vaguely here and there, but always keep his attention steadily fixed upon some one subject or other.

Note.—This he must also continue to do, even more assiduously, after he has commenced actual practice.

IV.—*Physical qualifications.*

(a) The aspirant must abstain entirely from all intoxicating liquors and drugs, such as alcohol in all its forms, opium, bhang, ganja, &c

(*b*) He must abstain entirely from meat, and if possible, from fish*.

(*c*) He must eat for the sustenance of his body, and *not* to gratify his palate.

These are the "preliminary steps" which *must* be taken; but it is NOT AT ALL either necessary or advisable that one should leave family, or active life in the world, either in order to accomplish them or when he has accomplished them. In fact, they *must* be accomplished *in* the world, for there *only* is it possible to acquire the qualifications demanded for the higher life.

In order that one may judge his own qualifications and see how far he is fit and ready to take the first step on the road of practice, the following signs are the best indications.

The aspirant is ready when:—

1. He feels *as his own* the miseries of others, about which he was formerly careless; and is indifferent to his own sufferings, considering them in the same way he formerly regarded the sufferings of others.

When reached, this will show itself in the face and appearance of the aspirant.

2. He does *everything* concerning his outer life merely as a duty or for others, not from any desire of his own; just as he formerly did certain things with complete indifference merely as duties or to give pleasure to others.

3. He has learnt to forget his own virtues and to magnify his own faults.

Finally, it must never be forgotten that all these qualifications, even the first five, express only the conditions requisite for actual *entry* on the path of practical training, and by no means cover all that the aspirant has to accomplish before he can graduate in Occult Science.

T. C. C.

* The reason for this is that animals and fish possess *mind*, so that in eating their flesh one assimilates their "mind" also, and the first step towards occultism is to free the mind from animal tendencies. Eggs, however, are permitted, as in them "mind" is only present in germ. In the order of the hindrance they cause to progress, meat is most injurious, then fish, while eggs are only slightly so. But the proper diet is the *least important* of all the steps towards the acquirement of the five qualifications.

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EGYPTIAN BELIEF

THEOSOPHICALLY CONSIDERED

A LECTURE TO THE "ADELPHI" LODGE, T.S.

WHAT IS PRANA?

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EGYPTIAN BELIEF.

Theosophically Considered.

A Lecture to the "Adelphi Lodge," T.S.

Those who have studied the question are generally agreed amongst themselves that the cradle of the Egyptian people must be sought in the interior of the Asiatic quarter of the world at some very remote period. It has been proved beyond the possibility of doubt that upon the first appearance in history of the Empire of Menes, the first Egyptian king, the nation already possessed an established Mythology, a fact not without significance for those who are not prepared to believe that: "Mythology is a peculiar disease of the mind which grows up at a certain stage of human culture." We also find that very, very long ago this ancient people were in possession of architectural secrets and mathematical knowledge never surpassed: and, as I believe the Egyptian Religion to have been primarily formulated by the Divine Wisdom of its priest-initiates, it will perhaps form a useful prelude to our consideration of the subject if I instance a few facts which go to show that the knowledge of Ancient Egypt was a reality and no delusion. Commencing them with one of the Seven Wonders of the Ancient World, I will venture to draw attention to the comments of an eminent British architect upon the construction of the Great Pyramid, a subject, no doubt familiar, but which well serves my purpose. The author of the "History of Architecture" thus writes:—"No one can possibly examine the interior of the Great Pyramid without being struck with astonishment at the wonderful mechanical skill displayed in its construction. The immense blocks of granite brought from Syene—a distance of 500 miles—polished like glass, and so fitted that the joints can hardly be detected. Nothing can be more wonderful than the extraordinary amount of knowledge displayed in the construction of the discharging Chambers over the roof of the principal apartment, in the alignment of the sloping galleries, in the provision of ventilating shafts and in all the wonderful contrivances of the structure. All these, too, are carried out with such precision, that notwithstanding the immense super-incumbent weight, no settlement in any part can be detected to the extent of an appreciable fraction of an inch. Nothing more perfect mechanically has ever been erected since that time, and we ask ourselves in vain, how long it must have taken before men acquired such experience and such skill, or were so perfectly organised as to contemplate and complete such undertakings." I need not here refer to the controversy which has raged about the age of this Pyramid: suffice to say, it is generally considered to be older than 4,004 B.C.

Mons. Chabas, a French Egyptologist, in a treatise on an Egyptian

text, makes the following observation :—" I deduce this important fact that 4,000 years ago the Egyptians knew that the earth moves in space and did not hesitate to attribute their knowledge of this fact to generations which had preceded them by many centuries."

The Baron Taxtor de Ravisi tells us that several papyri and inscriptions which have been discovered, prove to us beyond all doubt that the science of mesmerism, somnambulism, and contingent knowledge, were industriously cultivated by the Egyptians, who were perfectly well acquainted with these *now* occult sciences.

Herodotus considered the Egyptians even in his time to be " by far the best instructed people with whom he was acquainted, since they of all men store up most for recollection."

There is no need, however, to dwell further on other facts which could be similarly adduced in support of the case for the wisdom of the Egyptians.

We are then face to face with another consideration, which is that in ancient Egypt—contrary to the practice obtaining in our own day—scientific and religious knowledge went hand in hand, the priests being the custodians of both. The principles of Astronomy, Architecture, Geometry and other learned branches of human knowledge were regarded as divine, and as having a direct bearing on religious philosophy, being made the subject of initiation. It will thus be at once seen that spiritual developments were not hampered by materialistic prejudice, and that this condition of unity in religion and science was peculiarly favourable to the best results in both directions. It is therefore certainly reasonable that these priests, whose scientific attainments were so undeniable, should be credited with an equally keen perception in the domain of religious philosophy, and that we should be very careful indeed that we understand the attitude of the learned Egyptians themselves towards their religion before we attempt to criticise it.

That religion is the oldest vehicle of the Secret Doctrine, or of any doctrine, of which we have historical trace, and its study affords features of special interest alike to Jew and Christian : for the priestly lore of Egypt was the source of the inspiration of Moses, as is covertly laid down in the Pentateuch when it is said that the Israelites borrowed jewels of gold and jewels of silver from the Egyptians, while it is easy to trace the moulding influence of the Egyptian faith on the Christian symbolism.

In the earliest times of which we have record the Egyptian religion seems to have existed in its purest form, and, " at one time the Egyptians were said to have temples without sculptured images." " Not only the Egyptians," says H.P.B., " but every Nation of the earth began with temples devoid of idols and even of symbols. It is only when the remembrance of the great abstract truths and of the primordial wisdom taught to

humanity by the dynasties of the divine kings died out that men had to resort to mementoes and symbology."

Whenever one talks about the "Religion of Egypt," the question which will naturally arise is, which religion are you talking about? Is it the religion of the rabble, or that of the learned people; the religion of the fourth dynasty, or that of a later period? Maspero estimated that since the earliest Egyptian period of which we have record down to the latest at least thirty different religions have had their day. This conclusion is arrived at owing to the variation of the symbolism which has from time to time been in vogue. The author of the "Secret Doctrine" however, believed that Maspero went too far in making the statement alluded to; and, while it is no doubt true that the religion of the learned was not the religion of the multitude, it is hardly reasonable to assume that the variation of the Egyptian religious symbolism necessarily indicated a variation in the Egyptian mysteries, which latter must be regarded as the source of Egypt's religious inspiration. "The Egyptian priests may have forgotten much, but they altered nothing, owing to the sacred immutability of the primitive truths." And it is in this spirit that I will ask you to follow my subsequent remarks.

The intimate connection of Egyptian theology with astronomy at once raises the question, which has been from time immemorial the subject of much discussion, whether the Egyptians were or were not the fathers of astronomy. On the other hand, it is said that the Chaldeans were the earliest and most profound cultivators of the science of the stars. The Babylonian tablets lead us to the belief that astronomy, and with it the sphere and the Zodiac, were introduced by the Accadians before 3,000 B.C. Our knowledge of the subject, however, mainly depends upon traditions handed down by many, that one or other is the oldest people in the world, with the oldest civilization, and that they both have long cultivated astronomy.

Bunsen observes that the high antiquity claimed by the Egyptians for their calculations rested on solid grounds, inasmuch as Aristotle mentions them before those of the Babylonians. Of course in more ancient times the science of astronomy did not exist as we know it—it was inextricably blended with astrological notions, and these no doubt had a powerful and moulding influence upon Egyptian theology.

As to the sacred animals, there is no doubt that they had a profound significance, having their origin in the celestial constellations. Laplace tells us that "the names of the constellations of the Zodiac have not been given to them by chance: they embody the results of a large number of researches and of astronomical systems." Lucian says that "it is from the divisions of the Zodiac that the crowd of animals worshipped in Egypt have had their origin." The gods of Egypt were especially sacred to

certain stars or constellations : " Has not each star its own peculiar activity or energy ? " asks Marcus Aurelius, " nevertheless all these differences are combined with one another so as to form the universal harmony of Nature."

No nation has ever resorted to the use of symbols more extensively than the Egyptians, deifying the various aspects of Nature and of Nature's forces with a wealth of imagination perfectly unique in the world's history. It cannot, however, be overlooked that while to the instructed eye of the initiate into the Egyptian mysteries a symbol ever remained a symbol : still in later years the greater portion of the people, who were ignorant, fell into the grossest idolatry, and by worshipping the sacred animals and treating them as Gods covered their rites with ridicule and mockery. Cunning stories were devised by the priests about the Gods, and their mythology presents very many points of interest for the student of Theosophy. " When therefore," says Plutarch, " you shall hear the fables the Egyptians tell about their Gods—their wanderings, cutting to pieces, and many such-like mishaps, you ought . . . not to suppose that any of them happened or was done in the manner related. For they do not really call the dog ' Hermes,' but the animal's watchfulness, sleeplessness and sagacity make it appropriate to the most sagacious of the Gods." The only possible interpretation of the Egyptian religious productions is that they were symbolical, and that the more intelligent of the people themselves so regarded it has been amply proven. " The manifold forms of the Egyptian pantheon were nothing," says Deutsch, " but religious masks of the sublime doctrine of the Unity of the Deity communicated to the initiated in the Mysteries." And another authority tells us that the Gods of the pantheon were "only manifestations of the one being in his various capacities." In other words the forces of Nature were ceaselessly personified as aspects of the Supreme, in exactly the same way as Theosophy teaches that all the forces known to science have their origin in the vital principle, collectively the one life of our solar system.* In this connection the following remarkable lines occur in an ancient hymn in adoration of the Supreme :—

> " There is no building that can contain Him !
> . . . Unknown is His name in the heavens,
> He does not manifest His forms !
> Vain are all representations of Him ! "

Turning our attention, however, to the pantheon itself, we find that the Egyptians attached a special value to the idea of the Trinity. Thus Suidas relates that the Oracle of Serapis addressed Pharaoph Thulis in the following terms :—" God, the Word and the Spirit which unites them, all these Three are only one, which is the Supreme whose power is eternal. Man, adore and tremble, or you are more to be pitied than the animal

* I., " Secret Doctrine," 591.

deprived of reason." This utterance is a pretty striking formulation of the Christian doctrine of the Trinity.

As pointed out in the "Secret Doctrine," nearly every theogony has has had a primary, secondary and tertiary evolution of gods—and there seems good reason for the idea that this was the case with the gods of Egypt.

According to Herodotus, the Egyptian divinities were divided into three classes, or orders, and those three orders present a considerable resemblance to the numbers 3, 7, and 12, which play so prominent a part in mystic doctrine.

It is not within the scope of this paper to discuss the possible meaning which the "three elements," the "seven planets" and the "twelve Zodiacal Signs" possess, or may have possessed, in the celebration of the Mysteries in ancient Egypt. Those Mysteries undoubtedly contained the real key to the Egyptian religion; as was in fact admitted by Plutarch, Herodotus and others who were reputed to have been initiated into them. Of what actually took place at their celebration we know practically nothing, except indeed what may be gleaned by a careful and of necessity, intuitive, study of a few fragmentary writings upon the subject:—the fact being that no one who actually was in a position to speak positively on the subject dared to commit anything to writing.

Those mysteries were of two kinds, the greater and the less. The former were devoted to Osiris and Serapis, and the latter to Isis. Apuleius makes the following statement concerning his initiation into the mysteries of Isis, warning the curious reader at the same time to believe what is the truth. He says, "I approached the confines of death, and having trod on the threshold of Proserpine I returned therefrom, being borne through all the elements. At midnight I saw the Sun shining with its brilliant light. Behold, I have related to you things of which, though heard by you, you must necessarily remain ignorant."

The First Order of Gods referred to by Herodotus consisted of eight divinities; they were especially associated with the elements of the ancients, over which they presided. Renouf refers to a remarkable hymn which is put into the mouth of the Gods of the elements, eight in number, four male and four female. These eight Gods are mentioned in the 17th chapter of the "Book of the Dead"—they are the divinities of the City of the Eight, a somewhat obscure expression explained by Blavatsky as having reference to the two cubes of good and evil. This chapter speaks of a time when there was no firmament and states that these were the Gods of Hermopolis; in other words, when Chaos disappeared and the elements were formulated under their presidency.

The next, or Second Order of Egyptian Gods, was composed of twelve divinities, concerning which the same author tells us that: "The

Egyptians were the first who fixed the number of their Gods as well as that of the months of the year at twelve." This of course identifies them with the Zodiacal Signs.

The Gods of the Third Order consisted of seven divinities, as identified by Bunsen, being the Isis, Osiris and Horus group in its various aspects.

Of all these Gods, however, Osiris and Isis alone were worshipped throughout Egypt. They were respectively the Sun and the Moon, associated by the ancient Egyptians with the right and left eye respectively.

Subsequently the Gods were enormously multiplied—a fact which is easily understood upon the theory that the broad division of the Zodiac preceded its subsequent re-division into the Decanates and lesser sections of the Zodiac. Not only every day of the week, but every hour of the day and night had its presiding genius. Many of these divinities were popularly supposed to have once lived and reigned amongst men, owing, no doubt, to the great reserve maintained by the initiates respecting the "Theology of the Decani."

The Egyptian mythology centres around the story of Osiris, Isis and Horus, which was at all times most popular and well received. No other fiction possessed such a human interest as this, nor indeed was susceptible of so extended an application. Osiris was said to have been a divine being who once descended upon the earth and took upon him the form and nature of man. He reigned over the Egyptians, teaching them the art of cultivation and giving them laws, and subsequently left the care of the Kingdom to Queen Isis and set forth to communicate the secrets of civilisation to other nations and travelled over the whole world civilising it. "A being perfectly good, he ameliorated mankind by persuasion and good deeds." Isis here represents Egypt, and Osiris the Sun. During his absence, his brother, Typhon, conspired against his throne, and having taken seventy and two men into the conspiracy (an allusion to the seventy-two quinaries or sets of five degrees in the Zodiac) these invited Osiris on his return in the month of November to a banquet, and Typhon produced a chest or pastos inlaid with gold promising to give it to any person then present whose body it should fit. Osiris laid himself down in the chest, when the lid was immediately closed and he was cast into the Nile. The body of Osiris was tossed about by the waves, and finally cast on shore at Byblos in Phœnicia, at the foot of a tamarisk tree. Typhon while hunting swine by moonlight also came across and recognised the corpse, which he thereupon tore into fourteen pieces. Isis, mourning the loss of her consort, searched for his body, which she found and bewailed—the passionate cry of Isis to Osiris forming the national hymn of Egypt—and the body recovered was brought back in triumph to Egypt, where it was committed to the tomb. Afterwards Osiris came from the Shades to Horus, his son, to train

and exercise him for war in order that he might avenge his father, and the legend relates that Horus fought and overcame Typhon and bound him in chains. Thus runs the great mythological history of Egypt, and it is worthy of note that Plutarch, who was initiated into the Egyptian Mysteries, seeks to establish an entirely theosophic and spiritual interpretation of this myth—an explanation, that is, which transcends the merely astronomical. A word, then, upon its Theosophic aspect.

Osiris was the son of Saturn and the Earth, symbolising primordial matter and infinite space. This, says Blavatsky, shows him as the self-existent and self-created God, the first-manifesting Deity, or what is known in Theosophy as the "Third Logos," and she proceeds to explain that—more humanly speaking, Osiris also symbolised the dual Ego, the divine and the human, the cosmico-spiritual and terrestrial. As the Logos, he is the synthesis of the seven hierarchies which compose mankind, and thus especially symbolizes spiritual humanity, and, in his opposite aspect, terrestrial humanity ; while it is to be remarked that in Egyptian ritual he is both a lunar and a solar deity. The various members of the Osiris family, which it is important to remember were really only his aspects, were, according to the legend, born in this order : after him came the Elder Horus, variously referred to as the brother and son of Osiris. Isis came third, Typhon fourth and Nephthys fifth, while the Younger Horus, as it were, crowns that emanation. In other words, the Supernal Trinity reflected itself, thus constituting the perfect hexagram, the symbol of creation, which with the Egyptian Ankh, the symbol of life placed in the centre, and the equally Egyptian Serpent, "whose name is millions of years," surrounding it constitutes the seal of the Theosophical Society. "The Egyptians," says Dunlap, "distinguish between an elder and younger Horus : the former the brother of Osiris ; the latter the son of Osiris and Isis." "The first," says Blavatsky, "is the idea of the world remaining in the demiurgic mind," born in darkness before the creation of the world. The second Horus is this idea going forth from the Logos becoming clothed with matter and assuming an actual existence." I should here mention that Horus is frequently represented poised on a lotus flower rising from the water. Typhon is radically the reverse aspect of Osiris, the two together symbolizing what Plato termed "the same and the other"—light and dark—good and evil. Typhon thus symbolizes humanity incarnated, and in this connection I would observe that Typhon was not originally evil, but became so later ; while the account of his cutting up Osiris into fourteen sections refers to the seven dual aspects, terrestrial and divine of the rays of the Logos and their correspondences, the seven cardinal virtues and the seven capital sins, to the fourteen lokas, the divisions of Mount Meru, etc. Wiedemann says that "the dead Osiris

came to be regarded as the type of all souls and things in whose bodies the power of re-creation yet remained." Plutarch says that Typhon symbolised that which is subject to passion, and it is curious in the light of this fact to find that his symbolic colour was red. Isis, who was especially associated with Nature, was variously represented as the mother, wife and sister of Osiris, by whom she was said to have been espoused before she was born. This was the marriage of the Heavenly Man with the Virgin of the World. Isis, whose dual aspect was Nephthys, was especially associated with the moon as well as the earth. Amongst all the Egyptian deities, however, there is not one who fills a more important place than the benevolent deity Horus, *i.e.*, the younger Horus. This Horus is really the renewed aspect of Osiris, and may be explained in Theosophical conception as "the higher self." He is termed the "Beloved of the Sun, the Offspring of the Gods, the Subjugator of the World." As the Sun in the horizon, he is termed Harmachus, which esoterically means the risen God, and his symbol is that of the mysterious Sphinx. We read in an old papyrus, that "The soul which dies like Osiris rises again like the Sun," sufficiently showing the symbolic nature of all reference to the orb of day. At the time of the winter solstice (our Christmas), the image of Horus in the form of a small newly-born infant, was brought out from the Sanctuary for the adoration of the crowds. He is thus the prototype of the Christ of the Gospels, and, in the story of his struggle with Typhon, the Kamic principle, born of the darkness and of his glorious apotheosis, we see the symbolic history of every regenerate son of the Sun, who has answered the riddle of the Sphinx, understood the great illusion, and abandoned the heresy of separateness from the divine.

The bearing of the Horus myth on Christianity is very remarkable. The Virgin and Child were perhaps as familiar, if not more so, to the Egyptians, than they ever have been to Europe during the so-called Christian era. The child Horus being designed through his struggle with the powers of darkness to be the deliverer of mankind, whose interests were especially identified with his as "the avenger of the Eternal laws of right," and a very curious Greco-Egyptian Gnostic seal shows Christ with the attributes of Horus treading upon the crocodile of evil, and holding above his head the sacred symbol of his name, a fish. It is, morever, not without a certain significance that we find Horus boasting that he has the strength of Apophis, whom he has overthrown, and it is noted by Blavatsky as a confirmation of the tenets of the Secret Doctrine, that in the ritual we find the glorified soul saying that he has found *shoo*, the Solar force, in the eradication of his evil nature.

I have already referred to the fact that esoterically all the gods and goddesses of Egypt were but aspects of the One life. According to the

Secret Doctrine, man's every physical organ and psychic and spiritual function is a reflection, so to say, a copy on the terrestrial plane of the model or prototype above, and we find that with the ancient Egyptians the different members of the body were divided up and dedicated to the various deities. "There is not a limb of him without a god," says the "Ritual;" while the division adopted in modern astrology is the embodiment of the same idea, for all the deities had an astrological aspect.

The whole basis of Egyptian thought was moulded on the Universa belief in man's spiritual nature. As the number Three was regarded as especially sacred to things divine, so they referred the number Seven especially to humanity. Herodotus tells us that the people themselves were divided into seven distinct classes, while the septenary constitution of the spiritual man was with them a cardinal doctrine. Whether or no the universal veneration of antiquity for this sacred number Seven was due to the astronomical feature of the Seven Stars of the Great Bear, or to some astral history associated therewith, does not appear clear. But we learn that the Egyptians divided the face of the sky by night into seven parts; the primary heaven being sevenfold, and that the same system was pursued by the ancient Aryans, from whom no doubt the Egyptians got their knowledge on the subject. The nomenclature of the seven Egyptian principles varies a good deal, which is due to two reasons:—first, because the real views of the initiated are not at all obvious; and, second, perhaps owing to the lack of a sufficiently mystical appreciation on the part of our Egyptologists. Massey has tabulated seven Egyptian souls, as he calls them, which readers of the "Secret Doctrine" will find compared with the Theosophic septenary, and the analogy is no doubt clear and unmistakeable, though, so far as I am aware, no two writers agree in the septenary they give. In the "Book of the Dead," however, it is easy to recognise the astral body or shade, the vital force or prana, the animal principle and the triform ancestral soul. The astral body has greatly puzzled some of our Egyptologists, owing, it need hardly be said, to their ignorance alike of Western Hermetic and of Eastern Theosophy. Renouf points out that the "Book of the Dead" treats the shadows as though they were something substantial! an idea which is evidently overpowering to the modern mind.

Perhaps the most careful analysis of the Egyptian views of the constitution of man is that established by Wiedemann, who indicates seven distinct principles or parts which went to make up the complete human being. These he successively names and describes in the order in which each of the principles in question is restored to the defunct in measure as he triumphs over the symbolic trials and tests through which the soul had to pass in his journey to the other world. The first of these was called the

Ka, which was immortal and in fact the entity in its highest aspect—Renouf describes it as the genius, a "sort of spiritual double of each individual," and upon quitting terrestrial life the defunct had to become reconciled with his Ka, his elder brother living in the light. In the human sense this is of course the "Higher Self." "O," cries the defunct in the "Ritual," "that in the dwelling of the Master of Life I may be reunited to my glorified Soul." It is here worthy of note that the Egyptians attached enormous importance in their magical rites to the pronunciation of their secret Deity names, and generally on the power of sound vibrations, and it is probable that the Hebrew traditions about the true pronunciation of the Great Name were originally derived from Egypt. Wiedemann remarks that this principle, *viz.*, the Ka, or Genius, was the substance and personification of his word. This recalls a passage in Revelations, whose symbolism is essentially Egyptian, "And he hath a name written which no one knoweth but he himself and his name is called the Word of God." All the gods had their Ka or genius, and in further explanation of this idea Wiedemann makes the curious observation that, for instance, אדני would be the Ka of יהוה Amongst the other principles mentioned by Wiedeman it is especially noteworthy that as the astral body was considered the basis of the physical so another vehicle is spoken of as that of the supernal man.

This vehicle idea, if I may so call it, is very much *en evidence* in the Egyptian productions, where we frequently find mention made of the Sun in his boat, the Soul of the Sun, &c. In fact it is pretty clear that this conception was always involved wherever and whenever individual consciousness was to function.

It is also worthy of remark that two of the septenary principles refer to the heart—not the physical heart but rather the heart of the Soul—these are called respectively the Ab and the Hati, and are considered as the intelligence and the power of executive of the Soul. The Ab or (spiritual) intelligence was the conscious motor of being and the only responsible part of the whole septenary, and it alone is represented as weighed on the great day of final judgment, this event taking place in the presence of the other parts or principles, which, however, are punished or rewarded only as participating parties. The importance attached to the heart is a great feature in the Egyptian esotericism, and one of the chapters in the "Book of the Dead" is especially concerned with the preservation of the heart. "Do not take this heart from me," says the deceased, "for this my heart is the heart of the Great One. . . . I am the germ." The second death spoken of in the "Ritual" consisted in the loss of the heart, which thus involved the annihilation of the soul.

Then we come to another curious feature, *viz.*, that the Egyptians recognised seven senses, and in this connection I take much pleasure in

quoting from a well-known Egyptologist, who says: "We have vainly searched the Egyptian texts for passages corresponding to those of Greek and Latin authors concerning the five senses of Nature, and the persistence which we have put into this work will be readily understood, when we say, as we do, that we are persuaded by induction, comparison, and sequence of doctrine that the Egyptian philosophy admitted seven senses." According to the Western view, the five senses are those of touch, sight, hearing, smell, and taste. The modern materialistic systems, however, deal only with direct external perception of physical things, and entirely ignore any internal perception, to which category the two extra senses referred to belong. Wiedemann describes these two extra senses under the respective terms of "psychique" and "metaphysical," which adequately express the sixth and seventh senses of the Secret Doctrine.

Great confusion has reigned in the minds of Egyptologists as to the real nature of Egyptian teaching concerning the Metempsychosis. This appears to be due to an insufficient appreciation of the difference between the exoteric ritual and the teaching of the priests. We thus find a well-known French scholar saying that: "The justified soul had to retake its own body at the resurrection of the dead, and that it was only the condemned souls, who, after having suffered their punishment, were obliged to incarnate in another body." But we learn from the "Secret Doctrine" that "Resurrection with the Egyptians never meant the resurrection of the mutilated mummy, but of the soul that informed it, the Ego in a new body." The ancient Egyptians, says Herodotus, believed that when the body is dissolved, the soul enters into some other animal, which is born at the same time, and that after going round all the animals that inhabit the land, the waters and the air, it again enters the body of a man, *which is then born.*" And we find in the "Ritual" an expression to this effect, "I am the crocodile whose soul comes from men." All this has a curious bearing on Theosophic teaching, according to which the life atoms of Jiva or Prana do actually go through a series of transformations not only during the life of the body but after death, and after endless transmigrations may under certain conditions be once more drawn together and go to form the outer shell of the next incarnation. Wilkinson shows that the priests taught that "dissolution is only the cause of reproduction . . . . . nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form."

Closely connected with this subject is the interesting inquiry as to why the Egyptians embalmed their dead. The statement of Herodotus, to which I have referred, does not lend colour to the idea more or less received now-a-days that the motive which originated this practice consisted in a belief that the soul of the deceased would eventually return to inhabit his

former body—and there is no proof in their writings of any such idea. Such was the care and skill with which the mummies were preserved, that if a piece of mummy be macerated in warm water, it will recover the natural appearance of flesh, and if it be then exposed to the action of the air it will putrefy. (Pettigrew, "History of Mummies.") In these circumstances it is reasonable to suppose that the religious preservation of the actual physical corpse in this way would have the effect of preserving a magnetic chain or link with the departed entity—otherwise non-existent—and even have had the effect of preserving the astral of the deceased. Indeed there is a curious passage in the "Ritual" where we find the defunct begging that Toum (an Egyptian Deity symbolizing what is termed in Theosophy "Fohat" or cosmic electricity) should give him the breath from his right nostril, in order, as Blavatsky puts it, that he might live in his second form. Those who have studied the Philosophy of the Tatwas at all, or, as it is called, the "science of breath," will remember that the positive polarity of the body is associated by the old writers with the breath from the right nostril—a fact which had evidently not escaped the Egyptian initiates. The idea, however, as to the post mortem passage of the soul through the various animals of the elements during a cycle of 3,000 years was symbolical. It is probable that, like most of their notions, it had an astrological basis, referring to certain Zodiacal revolutions supposed to intervene between any two incarnations.

In the "Ritual" we find it stated that "the Osirian (*i.e.*, the deceased) lives after he dies like the sun daily; for as the sun died and was born yesterday, so the Osirian is born." This simile is of great value because it proves that the cardinal doctrine of the reappearance of the Ego, or in other words incarnation and excarnation, was the chief cause of the Egyptian adoration of the sun.

Studied in the light of the unity of the Great Law, these periods of incarnation and excarnation find their correspondence in the larger lives of worlds and even of universes, when they are called Manwantaras and Pralayas—the Great-day-of-Be-with-Us, an expression used in the "Secret Doctrine" to signify the ultimate re-absorption of the monad into its primeval essence, is an idea which finds its exact parallel in an expression used in the "Book of the Dead," which in its translated form is rendered as the "Day-of-Come-to-Us." H. P. B., in commenting on this, draws attention to the fact that "as in the exoteric interpretation of the Egyptian rites the soul of every defunct person, from the Hierophant down to the sacred Bull Apis, became an Osiris, was Osirified, so the Secret Doctrine had always taught that the real Osirification was the lot of every monad only after 3,000 cycles of existences."

I now come to the consideration of a feature in Egyptian literature

which presents many points of interest to Theosophists. I refer to the magical writings. These at first glance are generally of the most extraordinary character and must necessarily present altogether impossible aspects to the average materialistic mind of the West. The whole principle upon which this development turns is closely connected with the occult side of Nature, and requires for its comprehension a due appreciation of spiritual possibilities. The Egyptian magic taught that the intimate union between the body and the soul could be broken by certain invocations, under which the body fell into a more or less cataleptic condition, and that during this time the soul could travel to a distance, see, hear, and conserve the memory of its experience upon return to the body. The idea also was that the various forces of Nature could be manipulated and caused to intervene and lend aid to effect given purposes both in the circumstances of every day life and of *post mortem* existence. The ritualistic works containing the formulæ in question certainly throw great light upon the way the Egyptians regarded their symbolic deities. The chief efficacy and power of this class of ceremonial lay in the identification for the time being of the theurgist with the Divinity. Sometimes the speaker boldly says "I am Anubis, the son of Nephthys; I am Anubis, the son of Ra; I am Horus, I am Amon, I am Mentu and I am Set," he also derived his authority from the pronunciation of certain words of power. We read in the "Secret Doctrine" that sound is one of the first of the keys that opens the door of communication between mortals and immortals, and the Egyptian mind seems to have been strongly imbued with this idea. In the "Harris Magical Papyrus" we find whole strings of barbarous sounds which were for recitation during the various invocations, though probably the virtue, if any, of such sounds has been entirely lost in the translation. The idea of frightening one God by the terrors of another and more powerful divinity is on the face of it so ludicrous that it effectually disposes of the supposition that amongst so intelligent a people the word which has been translated *God* could have the significance which has been attached to it in later times in the West, and it is now generally recognised that "the term was applied indifferently to each of the powers which the Egyptian imagination conceived as active in the Universe and to the power from which all powers proceed."

As one out of many classes of Egyptian invocations the following given by Renouf will afford a fairly accurate idea of their nature. The instance in question is one in which a terrible spell is uttered on behalf of a lady in childbirth in order to effect her recovery. The lady is first identified with Isis, the gods are invoked . . . . and told that in case of their non-compliance with the request: "You shall be undone, you cycle of the Gods; there shall no longer be any earth: there shall no longer be the

five supplementary days of the year; there shall be no more any offerings to the Gods, Lords of Heliopolis. There shall be a sinking of the Southern Sky, and disasters shall come from the Sky of the North; there shall be cries from the tomb; the midday sun shall no longer shine; the Nile shall not furnish its waters at its wonted time. It is not I who say this; it is not I who repeat it; it is Isis who speaketh; she it is who repeateth it."

The very same kind of threats are spoken of by Porphyry about 270 A.D., as mentioned by Chaeremon, a sacerdotal scribe in the first century, and affirmed by him to be of potent efficacy. "What a height of madness," says Porphyry, "does it not imply in the man who thus threatens what he neither understands nor is able to perform, and what baseness does it not attribute to the beings who are supposed to be frightened by these vain bugbears and figments, like silly children!" An Egyptian priest of the name of Ab-Ammon is introduced in the work of Jamblichus as replying to the objections of Porphyry. He distinguishes between the Gods, properly speaking, and the δαιμονες, who are subordinate ministers, and he says that it is to the latter alone that threats are used. Although Porphyry was strongly opposed to practical theurgy as dangerous, it is worthy of note that he was eventually convinced by Jamblichus of its advisability on some occasions. In the "Glossary" the definition of Theurgia is given as follows: "A communication with, and means of bringing down to earth, planetary spirits and angels—the 'Gods of Light.' Knowledge of the inner meaning of their hierarchies, and purity of life alone can lead to the acquisition of the powers necessary for communion with them. To arrive at such an exalted goal the aspirant must be absolutely worthy and unselfish." H. P. B. has made the further statement that Theurgia is principally the best and most efficient mode of communication with one's higher ego, hrough the medium of one's astral body. Porphyry, moreover, mentions in his "Life of Plotinus," a priest of Egypt who, at the request of a certain friend of Plotinus, exhibited to him in the Temple of Isis at Rome, the familiar daimon of that philosopher. Cagliostro, upon whom the mantle of Egyptian mysticism fell in more recent times, when interrogated as to how he effected his wonders, replied by the ancient axiom, "In verbis et in herbis."

Proceeding now to deal more definitely with the doctrines of the Egyptian religion—what it will be asked are the first-hand sources from which that doctrine can be gleaned. The most important is of course the "Book of the Dead," the oldest work in the world—the earliest portions of which were found in the coffin of Queen Mentu-Hotep of the eleventh Dynasty with a self-contained reference in the text itself to an earlier edition of one of the chapters, the sixty-fourth, to the period of King Menkeris, the founder of the Third Dynasty; this fact gives the "Ritual" an indisputable antiquity of between 4,000 and 5,000 years B.C. It is a species

OCCULT PHYSIOLOGY.

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Mr. Narrainasawmy Iyer delivered a lecture at the Annual Convention at Adyar on the morning of the 29th December on "Occult Physiology," as follows :—

My lecture is upon a very mystical subject. I am myself a lover of the mystical lore contained in the Upanishads, and I wanted practically to go into the path and find out whether the statements made in the Upanishads are correct or not. Having gone myself into this path, I find that what is contained in the Upanishads is strictly true so far as my experience goes. Now the object with which I take up this mystical subject, that is, Occult physiology, is of a twofold character. Firstly, the Kumbakonam Theosophical Society, which has been translating the Upanishads, has been all along giving out, with one or two exceptions, Upanishads of a Vedantic nature ; now they mean to translate the occult ones, that is, the Upanishads treating of the occult mysteries in man. These Upanishads by themselves do not convey clear and correct information or a comprehensive view of the whole system, each Upanishad by itself giving only a scrap of information bearing upon the subject; and unless all the Upanishads are read and thought over and properly understood, a consecutive and clear view cannot be had of the whole. My second object is to give an outline of the work and to assist students who wish to read these occult subjects for themselves. We have not only our Upanishads in Sanscrit literature, which treat of occult subjects, but also works in our Tamil literature written by the Siddhas (sages), which books abound in thousands. These books, I have also to state, contain only scraps of information in each book that we take up, and unless we have a comprehensive or a general view, though not a critical view, of the subject, I do not think we shall grasp or appreciate the things contained therein. Now, the subject I have taken is one that is very comprehensive, and unless I devote my attention to it for a number of days together, I do not think I shall do justice to it. However, as I have told you already, I shall try to give you a mere rough outline showing the scientific character of what is contained in our Upanishads, as well as in the works of the Siddhas. Moreover, I have also to state that in no other religious literature of the whole world can we find these occult subjects treated.

Let me first state to you the divisions of our body before I go to the main subject on hand, in order to clear my way for it. I mean in this lecture to adopt the threefold classification of the body as given in our Hindu

books, leaving aside the highest one which belongs to the unmanifested region, not because I do not like the septenary classification, or consider it in any way inferior to the threefold classification, as adopted in our books; but what I mean to say is, that if we go through the threefold classification of our books, we shall be better able to convince the outside public, and to understand the subject ourselves from the standpoint of our books. Myself I am of opinion, the more I go into our occult books, that the septenary, classification is the more scientific one. I also hold that this septenary classification is broadly hinted at in them, but that a clear theory is never worked out upon that classification. I think our Rishis of old were certainly quite wise in having refrained from giving out the septenary classification, because if that were given out indiscriminately to the world, the powers of nature would be understood, and unscrupulous persons would abuse the powers which could be exercised by the true understanding of the septenary classification. Now, as regards the threefold classification, our Hindu books divide our body thus: (1) Sthula or gross body, (2) Sukshma or subtle body, and (3) Karana or causal body. We may call them in other words (1) the body of action, (2) the body of desire, and (3) the body of thought. Now, the body of action is clearly known to embrace the first three principles as enunciated in our Esoteric Buddhism. The second —the subtle body—consists of the fourth and the lower portion of the fifth principle, the impure *Manas*, which, in our Theosophical literature, goes by the name of *Kama Manas*. The third body is the higher or pure *Manas*, or what, in our Theosophical literature, we call the higher Ego. Now, I shall first explain how this highest body of ours, the *karana* body, is composed. It is stated in all our books that Prakriti (matter) is of threefold *Gunas* (qualities) *viz.*, (1) *Satwa*, (2) *Rajás*, and (3) *Tamas*. It is also stated in our books that the higher spirit, Daiviprakriti (or Fohat), acting on these three Gunas, produces threefold functions. The spirit acting on Satwa produces the macrocosm and macrocosmic spirit in it, or what we call in our language *the Eswara*. The *Satwa* matter goes by the name of *Maya* in our Hindu writings, whereas *Rajás* goes by the name of *Avidya*.

Now, this *Karana* body is *Rajás*, acted upon by the spirit above named. *Rajás*, we know, produces activity in man. This *Rajás* principle originally being of an active nature in its descent in matter, grips all things that come across it. That is, this *Karana* body of man, when it is exposed to the passions of this world, tries to get hold of and enjoy them at first. It is also stated that this *Rajás* has itself a sub-division of *Satwa*, *Rajás* and *Tamas*. This *Rajás* having exposed itself to temptation, assumes first a subtle body and then a gross body, and then progresses up to pure *Satwa* itself, that is to the macrocosmic spirit envelope by *Satwa* itself, after having cast off those two bodies. In order to do it, this Karana body of man has to

lay aside the *Rajás* and *Tamas* through the accumulated experience of several births, and to become *Satwa* itself.

Now going to the second body, which the *Karana* body makes as an envelope around itself on account of its descent, I shall now give the composition of its body before I begin to expatiate upon its several organs and functions. I have already spoken of *Satwa* and *Rajás ;* let me now pass on to *Tamo Guna*, which produces or is the origin of matter in a lower stage. This has two aspects, Avarana Sakti (centripetal force) and Vikshepa Sakti (centrifugal force). The books say that in its evolution the last named force becomes *Ahankara*, and that from this *Ahankara* are produced the five elements. I think the books that treat the subject in this way are the exoteric books. Myself, I hold that there are seven elements ; but taking the views as enunciated in our exoteric books, I go on according to that classification. These five elements are, as you know, *Akás*, *Vayu* or fire, *Ap* or water, and *Prithivi* or earth. These are the elements in their primordial state. In that primordial state each of these has got its *Satwa*, *Rajás* and *Tamas*. Of these, the *Satwa* of the five elements alone is taken, and each is divided into four parts, three parts going to form what they call *Antahkarana* (Kama or lower Manas), which Madame Blavatsky in her " Voice of the Silence " calls *Antaskarana*. Our books say that it is *Antahkarana*, which forms the path or bridge which connects the personality with the higher *Manas*. This is the bridge which is said in the Ramayana to have been built by Hanuman and his fellow monkeys in crossing over to Ceylon. This *Antahkarana* in its five-fold aspects of *Satwa* of the five elements has five divisions, *viz.*, *Ulla*, *Manas*, *Buddhi*, *Chitta* and *Ahankara*, differentiated through Akas, Váyu, Agni, water and earth respectively. Nearly all our books, except some, do not give the first division, as it is the lowest form of Kama-Manas, to be found more in animals now than in man. It is that state of mind in which man was in his incipient stage of evolution, when he was like an idiot, as stated in the " Secret Doctrine." The remaining four have got their respective centres in the body of man, where they respectively function. Their seats are respectively the middle of the eyebrows, throat, navel and the heart. They produce respectively uncertainty of knowledge, certainty of knowledge, fluctuation of thought and egoism. In the ordinary state of man, the *Manas* of ordinary individuals, which, as the Upanishads say, is of the size of a thumb, is in the centre of the two eyebrows, and is verified to be there by Yogis as they advance on their path by conquering that seat. They conquer the seat of the throat or permanently reside in that seat, when they wish to produce or do produce Buddhi, which arises through the Satwa of Agni. Likewise they go to the heart for putting down egoism, and to the navel to control Chitta, which flits hither and thither through the law of the association of ideas. These will be better under-

stood when the plexuses are explained. Again the remaining one part of *Satwa* of the five elements, as mentioned before, goes to make the astral ear, skin, eye, mouth, and nose. So much for organs of sense and Anthah-karana. Now to the astral organs of action and the astral *pranas* in it. These *pranas* are formed in this way. The Rajás element of each of the five elements is divided into four parts, three of which go to make up the *Pranas* differentiated as five through the five elements as stated in our books. Of the rest, one part of the *Rajás Amsa* (essence) of each of the five elements goes to make up one of the five organs of action. Now, therefore, the astral body on its formation is thus composed of the five organs of action, the five organs of sense, *antahkarana* and the five pranas.

Thus has been created a material astral body. Now the question is, how does the prana act with reference to the Antahkarana and the Karana body in the Antahkarana? To elucidate this, I have to ask you to refer to a passage in the Varaha Upanishad translated by our Society. On page 609 of the *Theosophist* of August, 1890, which treats of the mystical Yoga, it is thus said:—"To the *nadis* the body is the support; to *prana* the nadis are the support. Prana is the seat of Jiva; Jiva is dependent upon Hamsa; and Hamsa is the seat of Sakti, the locomotive and fixed universe. This, I think, requires a good deal of explanation as to the interaction of *Prana* and *Jiva;* as also the *nadis* and so on." Now this sentence ought to be construed with reference to the astral formation. I mean this is not to be applied to the gross physical plane. Here I may tell you that none of our Upanishads treat of this gross physical body. They only treat of the astral body, and therefore any interpretation put upon any passage from the Upanishads should be with reference to the subtle body. The seven principles as given out in our Theosophical literature give, no doubt, the principles by themselves, but in Theosophical literature the interaction of these and their mysteries have not been sufficiently explained, and I think this sentence from the Varaha Upanishad needs further explanation. It is known to us all, taking it in a physical sense, that wherever there is a body there are nadis or nerves. In plants there are nerves or fibres technically: so in the astral body there are nadis or astral nerves. I give this physical analogy simply to make you understand it, and I think this first part of the sentence from the Upanishad does not require much explanation. What we have to explain are the nadis or astral wires. These wires act as conductors of *pranas* or vital airs—what we would call magnetic currents—in our body.

These magnetic currents in order to manifest themselves in the astral body, want some medium through which they may manifest themselves. We find that electricity, in order that it may manifest itself upon this plane,

wants some wire or medium; so *pranas* or magnetic currents require wires which we call *nadis*, in order that they may manifest themselves in the astral body. These *nadis* are 14 in number; I mean these are the principal ones, there are other *nadis* branching or ramifying from these 14. It is said in our books that there are 75,000; of course these are all ramifications of these 14 *nadis*. Let me point out to you that here there is the septenary classification, that is, 7 for the organs of sense, and 7 for the organs of action; but in many of our Upanishads, as also in the Tamil books, we find only 10 of them mentioned. In some Upanishads 12 are mentioned, according to the context in which they wanted them to be presented. These 14 nadis, Varaha Upanishad clearly says, begin from the navel. There is a place called *Kantha* in the navel which is mentioned in the Varaha Upanishad, in the midst of which is the epigastric plexus. From this Kantha these 14 nadis arise. Here I may tell you that in the Upanishad quoted above, though 12 are mentioned in the text in figures, 14 will be the number by counting the names of the nadis. Three of these are specially important, of which one is the most important, as the books have it. These three are *Ida*, *Pingala*, and *Sushumna*. The salvation-giving nadi, as they would say, is the *Sushumna*. These three nadis go from the sacral plexus or *muladhara* to the highest top of the head—*Sahasrara* or the pineal gland—and then return from these down to the *medulla oblongata*, going through the spinal cord and joining again in the *muladhara*. I think I may rather begin from the navel itself, from which these three start and about which I spoke before. These three *nadis* begin from the *Manipuraka*, which is in the centre of *Kantha* in the navel, go higher up to the pineal gland, passing through the different plexuses of the body, and then go down to the *medulla oblongata*, passing through the spinal column. Then descending, they go to *muladhara*, or the sacral plexus in the anus, and then return to *kantham* itself.

It may also be stated that the Ida and Pingala, after going along with Sushumna to the middle of the eyebrows, branch off left and right below the eyebrows, while Sushumna goes straight up to the pineal gland, and then rejoins Sushumna on the hind part of the head. In this connection I shall explain what those plexuses are which are most important to be known, and about which modern physiology knows nothing truly. As our books state, the vital centres of life are lodged in six plexuses, the seventh being the acme of all. I shall begin from the arms with *muladhara* (sacral plexus) as the first one, instead of beginning with the navel, as we can thus have a regular view of all the elements, and as it is the lowest of the six. The books state that it is a four-petalled lotus. You must first understand what is meant by lotus. Lotus is the form it no doubt takes in the astral region; but the word lotus is *kamala* in Sanskrit, and *kamala* is esoterically *akas*, the four petals themselves being composed of *akas*. In its interior

formation it corresponds to the *prithivi*, or earth element. On the astral plane, *prithivi* has the form of a parallelogram. This figure is therein to be found. Beyond this astral formation of the plexus, our books state that forces, male and female, or positive and negative, are located in each and every respective plexus, except in the sacral plexus, where there is only a male force. This male has no corresponding female in the plexus, since the former, the son of Siva, is said to have determined according to the Puranas to lead for ever a bachelor's life. But there is a female just above who has no husband herself and has her seat between this plexus and the one next to it. Her name is Ichcha Sakti or Desire Sakti. She will be explained further on along with Saktis. But I may here say it is these Saktis that give powers to man, and it is only when these male forces and thereby the plexuses are conquered, and nature finds we are safe custodians of those powers, that all the Saktis yield their powers to us.

Now the male force or god located in *muladhara is Muladharaganapathy*, or, as it is called, *Mahaganapathy*. There is an Upanishad which treats of this, called Mahaganapathy Upanishad. This is differentiated from several other *Ganapathis* located in our body. It is represented as a siddhi-giving power. We are not to confound *Ganapathy*, from its form that we see in the temples, with one of the anthropomorphic gods; for these gods are forces on the astral plane which each and every man has to conquer. This remark also applies to the several other gods I shall speak of, when I mention the other plexuses of the body. In the Upanishad itself the form of this *Muladharaganapathy* and the *Manthra* by which that force can be conquered is also given. Then again, for a proper conquering of that force, not only is the *Manthra* necessary, but also its adjuncts, *viz.*, figure and beejums. These adjuncts are to be found not in the Upanishad itself, but in the *Manthrásastra*. We have first to know the *chackrams*, *viz.*, the figures upon which those forces rest—the *Beeja aksharas* (letters) which mean the several minor forces, spiral or otherwise, that are in those figures and the mantras themselves; but we find in all our books that not all the information is given in one and the same book. We have to wade through a mass of materials before we can find out one *manthra* fully; and in many cases we utterly fail, unless we have the help of a *guru*. The colours, etc., that are given out in our books are not the proper ones. They are such as would, if known, lead us to the proper manipulation of the astral forces, but the colour of *prithivi* is yellow, according to our exoteric classification. The petals have also different tints, and I am sorry that I have not got with me here charts, which I have caused to be framed, and which give a notion of the plexuses of the body. The colours given in our books are merely those which may be said to resemble the true ones. The second is the Swadhishtana or prostatic plexus, as it is called. * * * This plexus is

composed of six petals. The force located therein is Brahma. The third plexus is situated in the navel, and goes by the name of Manipuraka or epigastric plexus. This is the region of fire, while the Swadhishtana plexus is that of water; water being represented in the astral plane by a semi-lunar figure, while *Agni* is represented by a triangle. The third plexus is of ten petals. There is a difference in the Upanishads as regards the number of petals of this and the next plexus. Here the force Vishnu is located. The fourth plexus is situated in the heart, and goes by the name of Anahata or cardiac plexus. Rudra is the presiding force in it, and it represents the *Vayu* region. It is hexagonal in form within. Our Upanishads deal largely with this plexus, as it is a chief one. The fifth plexus is Visuddhi—the laryngeal or pharyngeal plexus situated in the throat. It is of sixteen petals, while the heart plexus is of twelve. This represents the sphere of Akas, which is spherical in form. The sixth is situated between the two eyebrows, and is called Agnya—cavernous plexus. It represents the sixth element, which is not to be found in our books, and has two petals. The force presiding over the throat-plexus is called *Maheswara* in our books, while that over the sixth is *Sadasiva*. The seventh is Sahasara, the pineal gland in the head, which has 1,000 lotuses.

There is also above the sixth plexus another series of six, which Raja yogis try to conquer instead of going to the plexus down below; but there is a great difficulty in conquering those plexuses. They are all huddled up into small space, while the plexuses I have mentioned here are situated at comparatively great distances and may be conquered easily. I have also to tell you that there is a gate just above the cavernous plexus, that is, the sixth plexus, in the middle of the head, which is the gate of the third eye, this third eye being situated in the pineal gland. In the Upanishads the forms of these six gods are given, as well as the ways by which they are to be contemplated upon with the Jiva or mind, and Prana controlled and taken to each plexus. Mitrayani Upanishad says they should be contemplated upon merely as the several aspects of Parabrahm. So much for the plexuses.

Now, coming to the third—pranas, these are, as I said, magnetic currents which run along the *nadis*. These are stated even in our *Dasoupanishads* to be five in number, on account of the modification of the Pranas with the five elements; but we find that there are seven pranas in reality, because it is stated in Taititriya *Aranyaka* (page 801), edited by Rajendrala'la Mitra, that there are Sapta or seven *pranas*. Here I cannot refrain from quoting the passage itself which proves that everything is sevenfold in this world. The text when translated runs thus (Xth Prapataka, Xth Annuvaka, 2nd verse): From Him originate the seven Pranas, the seven Archis (the Spiritual light or fire), the seven Samith (lit., objects

burnt), the seven tongues (of fire, etc.), these seven worlds and the seven sevens. I am aware that the commentator Sankaráchárya twists the meaning of Pranas into Indryas. But there is a difficulty in that interpretation, and the word prana need not be distorted so. It is also stated in our books that when *prana* or astral current commingles with the prithivi or earth element, it is *Udana*. In conjunction with the second element or water, it is *samana;* with *Agni*, *apana;* with *Vayu*, *prana*, and with *Akas*, *vyana*. The others are not given, since they are too subtle for us to understand. These five have got different functions to perform, but it is sufficient for our purpose here to know merely that prana exists. Then, coming to the statement in the Varaha Upanishad that to *Jiva*, *prana* is the seat, I may say that herein lies the solution to the question. How are we to obtain mastery over Jiva? Jiva is the Lower and Higher manas combined. It may be represented to be the rider, and *prana* the horse, as *prana's* horse was *nadi*. Now, wherever the rider, *Jiva*, goes, there the *prana* goes. Wherever the *prana* goes, there *Jiva* goes. They are so commingled with each other that it is impossible to separate one from the other.

Now *Hata yogis* control the *prana* and thereby the Jiva, *Raja yogis* control the Jiva, and thereby the *prana*. Now we find as a matter of fact that when the mind is controlled, the outward breath, which is nothing but a physical manifestation of Prana, is also controlled. When we concentrate our attention on a book, we find that our breath subsides; but when we begin to gasp, we find we are unable to concentrate our attention. So *Raja yogis* try to control the mind, and thereby the prana; but we find that swift progress is not made if both are not controlled. In the Yoga *Tatwa Upanishad*, it is stated that Yoga and Gyana (wisdom) should go hand in hand and thereby *prana* and *jiva* should both be controlled; therefore, in order to ensure a speedy progress, the check of both is adopted, according to our books; but, no doubt, it will be dangerous to check *prana*, and unless a person is of an iron frame of mind, he had better not attempt the task at all. In the case of the generality of persons it is better to go in the *Raja yogi* way and control the mind alone through the three methods as stated in the Vedantic books—*Sravanam*, *Mananam* and *Nidhityasanam*. In the theosophical literature there is a confusion between *Prana* and *Jiva*. The *alias* of *prana* is said to be *Jiva*, but in the Upanishad this mistake never occurs. We should take *Jiva* to be the *Kama manas* and the higher *manas* conjointly. It becomes the Higher *manas* when freed from the lower one.

Next comes Hamsa. It is the vehicle of Jiva in its progress higher up to non-self. It is the great bird or Om spoken of in the "Voice of Silence." Next comes the Saktis. They are six in number. Of these five preside over the plexuses from the Prostatic one upwards. The re-

maining one termed Ichcha Sakti, which produces desires, is in a seat between the sacral plexus and the one above it. The five go by the names of Krya, Kundilini, Guana, Para and Matrika. The first, if conquered, produces all-will, the third all-wisdom, and the fourth is the source of light and heat and produces clairvoyance, etc. The fifth is merely an adjuster of the nadis in the middle of the eyebrows. Unlike the male forces which serve for the conquering of the plexuses, &c., these five Saktis yield their powers to him who conquers them. But Ichcha Sakti has to be crushed along with its retinue since it produces desires. Here I may also tell you that there is another set of the same Saktis in the head above. Of these *Kundilini* is important. Besides the one at the navel, some books say that there is another between the two eyebrows. But it is not important. This *Kundilini* is situated stretching itself from the sacral plexus to the plexus in the navel. It is of a special form, extending itself, like a serpent biting its own tail up, to the navel. It is able to create as well as undo the things of the world, that is, it will either kill man or will give him power if properly controlled. Here I shall also bring in the Agnis, or fires in the body. It is stated in our Puranas that Agni had three issues, each of whom produced fifteen issues in turn, amounting in all to forty-nine. In this instance I shall treat of the three Agnis only. They go in the body by the name of Koshtagni, Gyanagni and Darisanagni. Their counterparts in the universe and in this Sun-world are Garhyapathya, Ahavaneya and Anvaharya as stated in the Dasopanishads or Pavaka, Pavamana and Suchi as stated in some Brahmanam and others. These mean earth fire, electric fire and heaven fire. So in the body the three fires mentioned above are situated in the sacral plexus (which corresponds to earth), heart and eyes. The first fire performs not only the function of digesting the food taken into the stomach, but also makes the position of Ichcha Sakti and her brood, who are just above that fire, uncomfortable through the heat generated by that fire. This fire is kindled when food is taken, but a yogi kindles this fire through Pranayama and keeps up a perpetual flame. Then the desires are no longer latent, but rise up to the middle of the eyebrows and disturb his manas there. Then he has always to exert his will for their extinction, and thus he develops his will. The second fire is produced through gnana Sakti or the cultivation of wisdom. This fire kills egoism and its retinue stationed in the heart. The third fire is situated in the eyes, which create what is called Drishti—good or bad influence emitted through the eyes.

Now let me tell you that the obstacle that lies in the progress to a higher salvation of Jiva is not only this *prana*, which is the horse of the Jiva and which serves to unsteady the Jiva, but there is also another which we call *Kama* or Ichcha Sakti, as mentioned before. Therefore the two obstacles that produce the fluctuation of thought are *prana* and desires, and this is

the *rationale* of the extinction of desires in the body. When a person through *gnana* and through *pranayama* purifies the *Ida*, *Pingala* and *Sushumna nadis*, he is able to see that these desires, which are astral entities, rise up through these wires from the base of the spine to the manas and disturb its equilibrium. If once we try through our will to conquer these desires, they do not come in as obstacles to the manas. When once these desires are subjugated, the second obstacle, which is prana, has also to be conquered. What persons who go through *pranayama* do, is that they go through the several plexuses to conquer the forces in those plexuses, and also to control their breath through cessation of breath or Kumbaka. In ordinary moments, breath is passed through the right or left nostril, breath passing from one nostril to the other in some minutes less than two hours. What should be done in order to produce the state of trance is, that breath should be controlled and should be made to go through the *Sushumna*, the central *nadi*.

Now *Kundilini* is the seat or origin of Prana. It contains the latent quantity of magnetic oxygen which preserves the body even when the *prana* or breath is stopped. It is in the navel that chitta, or fluctuation of thought, exists. Now when a person controls the breath, and thereby the mind, or *Jiva*, both go to the mouth of this *Kundilini*, which is in the navel, and then get into the *Kundilini*, through which *prana* and *Jiva* get into the *Sushumna*; and when these three get into the *Sushumna*, they rise up to the heart and thence to the eyebrows, and thence to Sahasrara or the pineal gland. This *Kundilini* is mentioned by Madame Blavatsky in "The Voice of Silence." The process is not given there, but this is the process that our books give us. Now when the plexuses have been conquered, when the *prana* has been stopped and made to get into the *Kundilini*, and thence into the *Sushumna*, one's desires vanish, and he is able to destroy his subtle body at his will and then to reproduce it if he likes. This is the process given out in the Yoga *Kundilini* Upanishad, which will shortly appear. As I have said, when the plexuses have been conquered, and the ties between the subtle body and the physical body have also been severed, the adept is then able to get out of his gross body and pass in the double. These six plexuses form, as it were, the spots at which the subtle body is tacked on to the gross body. Therefore, when *prana* and all the desires are checked, this leads to the higher *karana* body developing itself, that is, consciousness of the higher ego in man arises, which leads him thereupon to the higher goal. Thus, the *karana* body, in order to find its salvation, has not only to destroy its intermediate subtle body, but also to attract to itself Gyana Sakti, Para Sakti, Kyra Sakti, and make them merge in it before it can merge into that ocean of Consciousness, Light and Will, which is nothing but pure Satwa.

OM. TATSAT.

NOTES ON HATA YOGA.*

(From "The Theosophist," December, 1886.)

THE *Sushumna* is connected with the tube that runs through the centre of the spine. It is a sort of vein of magnetic electricity, and the energy passing through the *Sushumna* is a stream of vital electricity. The tube above-mentioned is connected with the ventricles of the brain.

The *Sushumna* begins with the *Muladharam* and ends in *Sahasraram*. The former *Chakram* is at the base of the spine where it forms a triangle.

The *Brahmarandhra* is put in different places in different books, it should be taken to be the top of the head.

You may know the action of *Sushumna* by feeling an accession of fire to the brain—as if a hot current of air were being blown through the tube from the bottom to the top.

Hata Yogis say that *Ida* and *Pingala* act alternately, but if you stop both of these the hot current is forced through the *Sushumna*. Also without having anything to do with *Ida* and *Pingala*—by practising *Kumbaka* alone—the *Sushumna* comes into play; but a *Raj Yogi*, without using either of these methods, has a way of rousing the *Kundalini*. The means the *Raj Yogi* employs belongs to the mysteries of initiation.

The reason why *Sushumna* is reckoned to be the chief of the *Nadis* is, because it is only through it that the *Monad* goes out in the case of a *Yogi*; and in the case of an adept, at the time of his death, his soul goes out through the *Sushumna*. Moreover it is the seat of circulation of the soul or *Karana-sarira*.

The *Karana-sarira* is said to be in a state of sleep, but this is no ordinary sleep, it is *Yoga* sleep. It is the calm after the tempest spoken of in "Light on the Path" (Rule 21).

Samadhi includes the realization of *Yoga Anandam*, but it is a generic term used to denote several conditions.

It is absurd to suppose, as stated in some of the books, that the solar system is contained in the *Sushumna*. What is meant is that when consciousness is fixed for the time being in the *Monad* circulating in the *Sushumna*, the *Yogi* becomes *en rapport* with the astral light and the universal mind and thus is able to see the whole cosmos.

The six *Chakrams* are located in the *Sthula-sarira*, but they are not visible when a body is dissected, because the leaves and petals described in the books have no objective existence, but represent so many powers or energies.

* Notes of a conversation with the Solar Sphinx

For instance, *Sahasraram* is considered to have eight main petals, and the meaning of this is that the brain has eight poles. Similarly the letters, characters, symbols, goddesses, etc., said in the books to exist in these *Chakrams*, all symbolize different powers.

The reason of the differences between the *Chakrams* is that in the seven centres seven powers are located, and it is said that as the *Kundalini* breaks through each *Chakram*, it causes the man to subdue that *Chakram*.

As *Kundalini* goes on breaking through the *Chakrams* one by one, it gains control over so many forces connected with the elements, the astral counterparts of which are located in the respective *Chakrams*. The location of the mind is said to be between the eyebrows by the Hata Yogis.

The *Chakra Sammalanam* mentioned in the books means that when *Kundalini* passes through one *Chakram*, it takes its essence or energy, and so on with the rest, and finally joins all into a sort of united current.

The seven *Chakrams* are connected with the seven planets in the following order, beginning with *Muladharam:* Saturn, Jupiter, Mars, Venus, Mercury, Moon, Sun. The moon is connected with the mind of man, because it is so changeable and vacillating.

The mind of man never penetrates (as sometimes asserted) into the *Chakrams*, but the *Kundalini* does so penetrate, and the mind itself will finally combine with *Kundalini* when this latter gets near the *Agna Chakram*, and then the man becomes clairvoyant.

Kundalini is a power or energy in the *Muladharam*, sometimes called the astral serpent. It has its head in the region of the navel; it can be roused by increasing the fire in the *Muladharam*. It is said to be like a serpent, because it moves in curves, it appears to move round and round in a circle, *Ida* and *Pingala* alternate on account of its motion.

Kundalini is said in the books to have three and a half circles to show that it pervades the three and a half matras of *Pranava*. In some cases it is represented as light, because its energy runs through *Ashtaprakriti*. Sometimes it is represented as four.

Some say that, in order to attain *Raja Yoga*, one should investigate *Mahavakyam;* others that the mind must be concentrated on a point and the *Yogi* must contemplate *Parabrahm;* some say one's own *Guru* is the true subject of contemplation, and it is enough to lead a good life; some say the repetition of the *Pranava* is in itself *Raj Yog*, and others say you must cultivate will-power; which of these ways is the true one?

All these are necessary and much more—read "Light on the Path."*

The end of *Raj Yog* is the attainment of immortality.

* In preference to "Light on the Path" the reader will do well to read *and study* "The Voice of the Silence," by H. P. Blavatsky, published some time after "Light on the Path" first appeared. (Ed. T.P.S.)

BRAHMOPANISHAD OF THE YAJUR VEDA.

(From "The Theosophist," February, 1891.)

THIS Upanishad is intended to give a complete and clear idea of the nature of Atma, that has four states of consciousness (avasthas) and four seats, for the better consummation of the Nirguna Dhyana (contemplation on an object without Gunas.)

OM. SAUNAKA MAHASALA questioned the holy sage Pippalada of the Angiras Gotra thus:—"In this beautiful Brahmapura, the fit residence of divine beings, how are (the deities of Vak, etc.) located? How do they function? To whom belongs this power (manifestations of Buddhi, etc.)? He to whom this power belongs, what is He?"

Commentary.—Brahmapura means body, and is so-called as it forms a whereby to attain Brahm. There are four questions here. The first is, "What is that, depending on which, Vak and others function in this body?" The second is, "What is that that sets these in action?" The third is, "What is it that causes the Buddhi, etc., to manifest themselves?" The fourth is, "What is the real nature of that which exercises this power?"

Pippalada then having deeply considered, imparted to him the Brahmavidya (Divine Wisdom—Theosophy),—that most excellent of all things. "It is Prana, *i.e.*, Atma. It is Atma that exercises this power."

Comm.—Anticipating a question, "Is this the material Prana?" he says 'It is Atma.' This is a general answer to the four questions, but he gives a special answer to the third in saying, 'It is Atma that exercises this power.'

It is the life of all Devas (Divine powers). It is their death and (their) life.

Comm.—On the existence of Atma, depends theirs.

The Brahma that shines pure, Nishkala, resplendent, and all-pervading, in this divine Brahmapura (body), rules (all).

Comm.—Here he defines its place. *Nishkala* means 'without Prana, etc., which are the results of avidya.' Having given 'a negative' description, he gives a positive one by the following epithets, "*all pervading.*'

The original is *akashara*. It comes from '*as*' to pervade. 'He rules all.' This is an answer to the second question. As said in the Brihadaranyaka, 'He who is in the Prithvi, but pervades it, he who causes Prithvi to move, he whom Prithvi does not know, he is Atma, the Antaryami (Inner mover), the Amrita (immortal).'

The Jiva (identifying himself with) the Indriyas, rules them like a spider. The spider throws out from a single thread out of his body a whole web, and draws it into himself by that same thread, so Prana, wherever it goes, draws after it the objects of its creation (Vak, etc.).

Comm.—As said in the latter part of this Upanishad "as the spider throws out threads and draws them back," so the Jiva goes and returns in the 'Jagrat and Swapna.' Here *atma* stands for the spider, Prana for the thread, and Vak, etc., for the web. As said elsewhere, 'As a strong horse, when it runs off, draws along with it the pegs to which the ropes are attached, so Prana (when it goes away) drags along with it the other Pranas.'

During 'Sushupti' (the Prana) goes to its seat (Brahma) through the nadis of which it is the Devata, like an eagle, that making air as the mean' of communication, reaches his abode.

Comm.—Here he answers the question: "How does Prana attract them?" This also holds good during trance and death.

They say, as Devadatta, though beaten (during Sushupti) by a stick, etc., does not move, so also the actor does not suffer or enjoy for the merits or demerits of religious actions.

Comm.—*They say*, this is an answer to the question "How do we know that it goes to its abode, the Brahma, and not anywhere else?" On awaking the person says, 'I have slept happily,' so he goes to his abode, *i.e.*, ananda (bliss) and returns from it, and ananda is Brahma. *As Devadatta* "How can he, while concerning himself with good and bad actions, enjoy happiness during Sushupti?" He answers it. The person does not moves because he is conscious of nothing else but bliss, because there does not exist the cause of sorrow *(adharma)*.

Just as a child obtains happiness without desiring for it (in play), so also Devadatta obtains happiness in Sushupti.

Comm.—Here he answers the question "If adharma, the cause of sorrow, does not exist in Sushupti, then dharma, the cause of happiness, also does not exist? Then where is bliss?" By saying that the eternal happiness (Nityananda) exists, and the proof is simply the experience of the persons. The child plays, for play's sake, but he enjoys happiness

withal. It is said, "There are only two who are free from anxiety and are drowned in Paramananda (supreme happiness)—the innocent and inexperienced child and the person who is freed from all Gunas."

He certainly knows (being) Param jyotis, and the person desiring jyotis, enjoys bliss in the contemplation of jyotis.

Comm.—'There being no consciousness in Sushupti, how could he be said to enjoy bliss?' He answers this by saying that being Param jyotis, *i.e.*, atma jyotis that is independent of anything, he certainly knows it. As said in the Srutis: 'Being indestructible, there is no diminution in the power of vision of the seer!' 'But how does he enjoy it without desiring it?' He answers it thus:—'To him who longs after Atma everything appears dear.' So says the Sruti. So being always desirous of Atma, he thirsts for jyotis and delights in its enjoyment. During Sushupti there being no other desire, that which remains is only desire for Atma. Being tainted with desire he appears as acting on the jagrat plane. But in Paramatma there is no change. The Sruti say, 'He who longs after Atma, has satisfied all his desires.'

Then he comes back to the dream plane by the same way, like a jalouka (a leech). It, remaining on a blade of grass, first puts forward its foot on another blade in front, conveys its body to it, and having got a firm hold of it, then only leaves the former and not before. So this is the jagrae state.

Comm.—So also the Jiva having got into the Swapna body, then only leaves the Sushupti body, so also for jagrat; so also in death, where it takes another body before leaving this. The Srutis say 'As the jalouka, so this person is under the control of and follows Karma.' By this example it will be seen, that the jiva experiences and is conscious of the three states.

As this (Devadatta) bears at the same time eight skulls, so this jagrat, the source of Devas and Vedas, clings to a man like the breasts to a woman.

Comm.—This answers the question, "How can one jiva experience all these states simultaneously?" But, "These three states contract and expand. How can they exist in atma that has no second form?" The second example answers this. The breasts that contract and expand are found in a woman.

During the Jagrat Avastha, merit and demerit are postulated of this Deva (power), he is capable of great expansion and is the Inner mover, He is Khaga (bird), Karkata (crab), Pushkara (Akas), Prana, pain, Parapara, Atma and Brahma. This deity causes to know.

Comm.—'How are we to know that Jagrat is the source of Vedas and Devas and not Swapna?' He answers this thus: The actions of a person during the Jagrat state only are rewarded or punished, and not during the Swapna; these results are laid down in the Vedas and are influenced by the Devas. By saying that it is *postulated*, it seems that there is some connexion also with the Swapna state. *Expansion*, the universe proceeds from him. *Bird*, as he knows what is going on elsewhere. *Crab*, as he proceeds crookedly (spirally?). *Akas* being pure like it. *Prana* being its creator. *Pain* being its giver. *Para* the cause, *apara*, the effect. To show that he is not different from Jiva, he says *Atma* (*i.e.*,) Pratyagatma. Being the soul of all, he causes everything to be known. 'There is no other seer' says the Sruti.

He who knows thus, obtains Brahma, the Supreme, the support of all things, and the Kshetragna (witness). He obtains Brahma, the Supreme, the support of all things, and the Kshetragna. The Purusha has four seats,—navel (Manipurakachakra), heart (Anahatachakra), neck (Visuddhi-chakra), and head (Agnachakra).

Comm.—These are specially mentioned, as contemplation on these chakras facilitates progress.

There Brahm with the four feet specially shines. Those feet are Jagrat, Swapna, Sushupti and Turiya.

Comm.—'Are these the only places? Are not the Muladhara, &c., mentioned?' He answers this by saying that it shines in these places *specially* (*i.e.*), a slight contemplation there is enough. He calls the states, *feet;* being only illusory, they are represented by the unimportant parts of the body, and it is only through these that it manifests itself.

In Jagrat he is Brahma, in Swapna Vishnu, in Sushupti Rudra, and in Turiya the Supreme Akshara. He is Aditya, Vishnu, Iswara, Purusha; Prana, Jiva, Agni, and resplendent. The Para Brahm shines in the midst of these (states). He is without Manas, ear, hands, feet and light. There the worlds are not worlds, Devas no Devas, Vedas no Vedas, sacrifices no sacrifices, mother no mother, father no father, daughter-in-law no daughter-in law, Chandala no Chandala, Paulkasa no Paulkasa, Sramana no Sramana, beasts no beasts, hermits no hermits, so one only Brahm shines as different.

Comm.—*Light*, without the light of Indriyas, *Chandala*, one born of a Brahman woman by a Sudra. *Paulkasa*, one born of a Sudra woman by a Nishada (hunter). *Sramana*, also a man of a very low caste. Where does Brahm shine and in what form? He says:

In the Hridayakas (Akas in the heart) is the Chidakas. That is Brahm. It is extremely subtle (Chidakas). The Hridayakas can be known. This moves in it. In Brahm everything is strung.

Comm.—The Mantras say, 'The heart should be known as the great residence of the All.' What is the fruit of thus knowing him? He says:

Those who thus know the Lord know everything.

Comm.—As said in the Chandogyopanishad, 'If he longs after Pitriloka, by his very thought the Pitris arise; so he attains Pitriloka and is great there.'

In Him (the Gnani) the Devas, the worlds, the Pitris and the Rishis do not rule. He who is awakened knows everything.

Comm.—Each man is supposed to be indebted to three persons in his life, *i.e.*, the Devas, the Pitris, and the Rishis. He pays the first by studying the Vedas and performing the sacrifices, the second by begetting a son, and the third by daily giving Arghya (oblations of water). The Gnani being free from all the three, they no longer rule over him.

All the Devas are in the heart, in the heart are all the Pranas, in the heart is Prana, Jyotis and the threeplied holy thread. In the heart, in Chaitaniya (consciousness) it (Prana) is.

Comm.—To impress upon the mind the necessity of renouncing everything known and unknown, he says that the worship of external deities is wrong and that everything is within. *Devatas*, Brahma and others, the deities of the Indriyas. *Pranas*, Vak and others. *Jyotis*, that which enables us to perceive objects. To show that the pure Brahm, though the source of all things and unmanifested, shines in the heart, he says '*The holy thread.*' It represents the nine modifications of Satwa, Rajas and Tamas. He now gives the Mantra to be pronounced when putting on the holy thread.

Put on the Yagnopavita (the holy thread), the supreme, the holy, which came into existence along with Prajapati, which gives long life, and which is very excellent; let this give you strength and Tejas (spiritual splendour).

Comm.—The Yagnopavita is worn across the breast to show that the Chaitaniya is in the heart.

The wise man having shaved his head completely, should throw away the external thread. He should wear as the holy thread the supreme and indestructible Brahm. It is called Sutra, because it shows (that the Atma is in the heart). *Sutra* means the supreme abode. He who knows that

Sutra is a Vipra (Brahmin), and he has crossed the ocean of the Vedas. In that Sutra (thread) everything is strung, like beads on a thread. The Yogi, well versed in Yoga and having a clear perception of Truth, should wear that thread. Practising the noble Yoga, the wise man should abandon the external thread. He who wears the Sutra in the form of Brahm, he is a sentient being. By wearing that Sutra he is not polluted. They whose Sutra is within, whose Yagnopavita is Gnana, they only know the Sutra, and they only wear the Yagnopavita in this world. Those whose tuft of hair is Gnana, who are firmly grounded in Gnana, whose Yagnopavita is Gnana, consider Gnana only as supreme. Gnana is holy and excellent. He whose tuft of hair is Gnana, like the flame of Agni, he, the wise one, only wears a true Sikha; the others simply wear mere tufts of hair. Those Brahmanas and others who perform the ceremonies prescribed in the Vedas, they only wear this thread as a symbol of their ceremonies. Those who know the Vedas say that he only is a true Brahmin who wears the Sikha of Gnana and whose Yagnopavita is the same. This Yagnopavita (*Yagna* Vishnu and *Upavita* that surrounds, hence the form of Vishnu) is supreme and is the supreme refuge. He who wears that really knows, he only wears the Sutra, he is Yagna (Vishnu), and he only knows Yagna (Vishnu).

Comm.—Hereafter he begins to praise the Most Excellent, by attaining whom the various bonds are removed, by whose favour is obtained the Divine sight, and death avoided.

One God, hidden in all things, pervades all things and is the Inner Life of all things. He awards the fruits of Karma, he lives in all things, he sees all things without any extraneous help, he is the soul of all, there is nothing like him, and he is without any Gunas (being secondless). He is the great wise one (here the Gnana Sakti is postulated). He is the one doer among many actionless objects (here the Kriyasakti is clearly shown). He is always making one thing appear as several (by Maya). Those wise men who see him in Buddhi, they only obtain eternal peace. Having made Atma (Buddhi) as the Arani and Pranava the lower Arani, by constant practice of Dhyana, one should see the concealed deity. As the oil in the sesamum, as the ghee in the curds, as the water in the rivers, and as the fire in the Arani, so they who practise truth and austerities see him in the Buddhi.

Comm.—*Arani* is a piece of wood with a hole in it into which another sharp-pointed wood is inserted and made to rotate by a rope. It is used for getting fire for the sacrifices. It is very suggestive. For a detailed esoteric explanation of this, *vide Secret Doctrine*, Vol. II., "Prometheus."

As the spider throws out and draws into itself the threads, so the Jiva goes and returns during the Jagrat and the Swapna.

Comm.—The heart being the place where it is to be contemplated, he proceeds to give a description of it.

The heart is in the form of a closed lotus flower, with its head hanging down ; it has a hole in the top. Know it to be the great abode of the All.

Comm.—These lines appear in the Purusha Sukta too.

Know that during Jagrat it dwells in the eye (right), and during Swapna in the throat; during Sushupti it is in the heart and during Turiya in the head (in the nadi called Pureetati).

Comm.—As said elsewhere, 'Having pierced by the manas and the breath the great bolt of Brahm in a moment, he should take rest in the great Ocean of supreme amrita. By bringing together the Prana and Apana to the Muladhara and contemplating upon Om (in the way laid down in the Tantras) the gastric fire is roused. The serpent Kundalini that lies coiled $3\frac{1}{2}$ times around the Sushumna closing the mouth (Brahmaranda) with his head, feels this and slowly begins to move. He should then force his breath (current) and his mind through the opening into Sushumna (for where the mind wills, there the breath current follows). There are three obstacles :—Brahma Granthi, Vishnu Granthi and Siva Granthi (granthi =knot). He should force his way through them and drink the nectar flowing from the moon in the Agnachakra. That process is referred to here.

Because Buddhi *unites* the Pratyagatama with the Paramatma, the worship of Sandhya (union) arose. So we should perform Sandhya-vandana. The Sandhyavandana performed by Dhyana requires no water. It gives no trouble to the body or the speech. That which unites all things is the Sandhya of the one-staffed Sanyasis. Knowing that from which speech and mind turn back being unable to obtain it, and that which is the bliss of Jiva, the wise one is freed. The secret of the Brahmavidya is to reveal the real nature of the Atma, that is all-pervading, that is like ghee in the milk, that is the source of Atmavidya and Tapas, and to show that everything is in essence one.

So ends the Brahmopanishad.

C. R. Srinivasa Ayangar, B.A., F.T.S.,
Kumbakonam.

GLEANINGS.

"THOSE who are devoid of wings, coming to the Asvattha of golden leaves, there become possessed of wings, and fly away happily. That eternal divine being is perceived by devotees. The upward life-wind swallows the downward life-wind; the moon swallows up the upward life-wind; the sun swallows up the moon; and another swallows up the sun. Moving about above the waters, the supreme self does not raise one leg. (Should he raise) that, which is always performing sacrifices, there will be no death, no immortality.

* * * * *

"The being who is the inner self, and who is of the size of a thumb, is not seen, being placed in the heart. He is unborn, is moving about day and night without sloth. Meditating on him, a wise man remains placid. That eternal divine being is perceived by devotees."

"Sanatsugâtiya," chapter 6 (Translated by K. T. Telang).

"The Soul (Purusha) which in the measure of a thumb dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future (and the present times). Hence from having this knowledge, the wise (does not desire to conceal) the soul. This is that.

"The Soul, which is light without smoke, the ruler of the past, future (and the present times), is even to-day (and) will be verily to-morrow."—"Katha Upanishad," 4th valli, verses 12 and 13; see also 5th valli, verse 3, and the Fourth Brahmana of the "Brihadaranyaka Upanishad."

"Devotion is not his, Arjuna! who eats too much, nor his who eats not at all; nor his who is addicted to too much sleep, nor his who is (ever) awake. That devotion which destroys (all) misery is his, who takes due food and exercise, who toils duly in all works, and who sleeps and awakens (in) due (time).—"Bhagavad Gîtâ," chap. 6.

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NOTES ON NIRVANA.

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NOTES ON NIRVÂNA.

(Reprinted from "Lucifer.")

Om, shântih, shântih, shântih!	Om, peace, peace, peace! (UPANISHADS, *passim.*)
ἡ εἰρήνη τοῦ θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν.	The peace of God, which passeth all understanding. (PHIL., iv. 7)
יצר סמוך תצר שלום שלום כי בך בטוח	Thou wilt keep him in perfect peace, whose mind is stayed on thee.* (ISA., xxvi. 3.)

THERE is a good deal of talk in Theosophical circles in the West about Nirvâna, and much indignant refutation of the general accusation that its votaries are simply preaching a pure, or at best but thinly disguised, doctrine of annihilation. True enough the objectors outside are as a rule as ignorant, perhaps even more ignorant, of the matter than its defenders in the Theosophical ranks. Nevertheless, if we investigate the matter impartially, we must confess that our championship of the belief, in nine cases out of ten, contents itself with the somewhat feeble assertion, "Whatever it means, it does *not* signify annihilation." I do not mean to say that any of us should venture on the dogmatic formulation of a creed of Nirvâna, or that we should impertinently add our personal glosses to the

*This is a beautiful text, resonant with the poetry of the Bible, or rather of the accepted English translation thereof. It is, however, always useful to verify, so I have obtained the help of two Hebrew scholars and have looked up other translations; with the following result:

Authorized and Revised Translation:

(1) "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"

The italics mark the words admittedly not found in the original.

ITzR SMVK TTzR SHLVM SHLVM KI BK BTHVCH.

(2) "He will keep firm whom thou shalt keep in perfect peace (lit., peace, peace), trusting in thee."

(3) "Thou shalt keep the firm mind in perfect peace trusting in thee."

The only other instance in which ITzR is found in the sense of "mind" is *Gen.*, vi. 5.

(4) "A steadfast imagination (or purpose) thou preservest, peace, peace—because in thee it is trusted."

(5) "Thou keepest the firmly established mind in peace—peace, for his confidence rests in thee."

Septuagint:

εἰσελθέτο λαὸς . . . φυλάσσων εἰρήνην. ὅτι ἐπὶ σοὶ ἐλπίδι ἤλπισαν κύριε ἕως τοῦ αἰῶνος.

(6) "Let in the people . . . that keepeth peace. For with hope they trusted on thee, O Lord, for the eternity."

Vulgate:

Vetus error abiit; servabis pacem; pacem, quia in te speravimus.

(7) "The old error hath departed; thou shalt preserve peace; peace, for in thee we have trusted."

Theo. Beza (1680):

Cogitationi innitenti custodis continuam pacem quum tibi confidit.

(8) "Thou preservest continual peace for the mind for him who strives, for he trusts in thee."

J. F. Ostervald's French Protestant Version (1824):

C'est une deliberation arrêté, que tu conserveras la vraie paix; car on se confie en toi.

(9) "It is a fixed purpose, that thou wilt preserve the true peace—for there is trust in thee."

And yet there are people who believe in the literal inspiration of their own pet versions!

traditional formula, the ancient and venerable though simple statement, "Nirvâna—*is*," but I do think that we should have some clear idea of the problem, and be in a position to give some account of the matter.

The task I propose to myself in these papers has no further pretension than the stringing together of a few notes, which any student can amplify for himself. There will be nothing original, nothing dug out from obscure sources. The books I shall quote from are all easily procurable: they are not the monopoly of scholars, but the common property of any ordinary student. The restricted number of students in the T. S. must therefore excuse the publication of these notes.

The idea of Nirvâna is not by any means peculiar to Buddhism. Whether or not it is to be found in the Vedas, we must leave future controversy to decide; that, however, it is the burden of the teaching of the Upanishads is unquestionable, and it is entirely credible, if not clearly demonstrable, that the older Upanishads antedated Buddhism by many centuries. It is true, however, that the Bauddhas* have brought the *term* Nirvâna into especial prominence; but not the *idea*. The synonym Nirvâna is more rarely found in the older scriptures, and what technical term is preferred I am unable to say. There are many phrases connected with the ideas of Shânti (Peace), Moksha (Liberation), Mukti (Emancipation, *sc.*, from the bonds of matter or re-birth), and Nir-vritti (Completion, accomplishment, complete satisfaction), which is said to be confused with Ni-vritti, Returning into the bosom of the Ineffable (Brahman), which is opposed to Pra-vritti, Evolution or "forth-evolving."

In these notes, however, with the exception of a few quotations from the *Bhagavad Gîtâ* and *Vishnu Purâna*, I shall confine myself almost exclusively to the Buddhist view of the subject.

There is no doubt but that the teachings of Gautama Shâkya Muni, though a protest against the Brâhmanical literalism of his time, were nevertheless drawn from the esoteric sources of the Âryan Sanâtana Dharma or Ancient Law. The Kshatriya teacher once more tried to bring back the "lower mind" of the race from the illusions of a degenerate ceremonialism and false mysticism and place it on itself. Like teachers had done this before, did, have done and will do it again, when necessity arises, and the purer teachings get overgrown with ceremonials and dead-letterism. History shows that the effort succeeds for a shorter or longer time, and then the "lower mind" falls back into the old ruts, shaped differently perhaps but of the same nature.

It seems to me that there was no dispute between Gautama and the orthodox Brâhmans of the time about the ultimate fact, Nirvâna; what was called in question was the means to realize that fact.

*Some attempt has been made of late to show that the Bauddhas of India were not Buddhists, but as far as I can judge with no success.

Setting aside the question of dates which is still *sub judice*, the teachings of the Upanishads, Gîtâ and Purânas are the same as to the fact, and the teaching of Gautama the Buddha is also similar.

Let us then first of all select two works out of a regular library, simply as specimens, to show the so-called Brâhmanical view.

The passages in the *Bhagavad Gîtâ* in which the term Nirvâna is found are as follows:

Whose senses are from every side grasped back from objects of sensation, O thou of mighty arms, his *forth*-knowing (*Pra*-jñâ) is established (drawn *back* upon its source—*Prati*-shthitâ). The man of self-restraint wakes where it is night for all; and where (all) creatures wake, there for the seeing sage is night. Even as waters flow into the ocean, which, though being filled, yet remains unmoved, so for him into whom all lusts enter; he obtains peace (Shânti), not he who lusteth in his lusts (Kâma-kâmî). He who, abandoning all lusts, lives free from attachments (sense-contracts), free from all thought of *I* and *mine*, free from the feeling of egoïsm—he goes to peace. This, O son of Prithâ, is the Brahmic state (Sthiti); he who reaches this is free from delusion; plunged in this state at the last hour of life he reaches the bliss of Brahman (Brahma-Nirvâna).*

The Yogî whose happiness is within, whose joy is within, whose light is within, he, becoming one with Brahman, goes to the bliss of Brahman (Brahma-Nirvâna).†

The wise ones (Rishis) whose sins have perished, whose doubts are destroyed, who are self-restrained, and rejoice in the welfare of all beings, receive the bliss of Brahman (Brahma-Nirvâna). For the self-restrained, who are free from lust and wrath, who have curbed their minds, and have knowledge of the Self, the bliss of Brahman is on both sides (of death).‡

Thus continually uniting his Self (Âtmâ—with the Paramâtmâ or Logos), with mind restrained, the Yogî attains the supreme nirvânic peace (Shântim nirvâna-paramâm), whose source is myself.¶

The view of the Paurânik writers is the same, as may be seen from the subjoined quotation, in which the term twice occurs. In the *Vishnu Purâna*, Keshidhvaja describes the nature of ignorance, and the benefits of Yoga or contemplative devotion, as follows:

Travelling the path of the world (Samsâra) for many thousands of births, man attains only the weariness of bewilderment, and is smothered with the dust of imagination (Vâsanâ). When that dust is washed away by the bland (Ushna) water of (real) knowledge, then the weariness of bewilderment sustained by the wayfarer through repeated births is removed. When that weariness is relieved, the internal man is at peace, and he obtains that supreme felicity (Param nirvânam) which is unequalled and undisturbed. This soul is (of its own nature) pure, and composed of happiness (Nirvâna-maya) and wisdom. The properties of pain, ignorance, and impurity are those of nature (Prakriti), not of soul. There

* *Bhagavad Gîtâ*, ii. 68-72.

† The commentator Râmânuja explains this as the bliss of the direct knowledge of the Self.

‡ *Ibid.*, v. 23-25.

¶ *Ibid.*, vi. 25.

is no affinity between fire and water; but, when the latter is placed over the former, in a caldron, it bubbles, and boils, and exhibits the properties of fire. In like manner, when soul is associated with nature (Prakriti), it is vitiated by egotism (Aham-mâna) and the rest, and assumes the qualities of grosser nature, although essentially distinct from them, and incorruptible (Avyaya). Such is the seed of ignorance, as I have explained to you. There is but one cure of worldly sorrows (Kleshâ)—the practice of devotion (Yoga): no other is known.*

But, indeed, the problem of Nirvâna is as difficult of solution as that of the Parabrahman of the Vedântins, the Tao of the Tao-sse, or followers of Lao-tze, the great Chinese Mystic, or the Ineffable of the Gnostic philosophers. Those who know how reverently its solution is to be approached, how stupendous is the problem involved, how it transcends all human intellect, cannot but regret the unseemly and uncouth manner in which so many magazine and newspaper writers proceed to columns of misrepresentation and ignorant abuse, speaking of the *summum bonum* of the Buddhist as:

> The cold hope of escaping the due rewards of our deeds by losing our sense of personality in an endless sleep—

as did an apologist, claiming the name of Christian, in a late issue of one of our most important colonial newspapers.

This is a sample of what has been consistently foisted upon the Western public, with exceptions almost too rare to be noticed, for a century.

There are, perhaps, two reasons for this: (1) the earlier generations of Orientalists who rushed into generalities from a superficial knowledge of the subject; (2) the over-cautiousness of the Buddhist metaphysicians, who, in fear of polluting the pure idea with any taint of material conception, have so sublimated the problem, that the Western mind, less practised in such subtleties, feels so helplessly out of its depth, that it imagines it has the void of the bottomless pit beneath it instead of being supported on the bosom of the ocean of immortality.

Perhaps, however, the newspaper writers and apologists are not so much to be blamed in the face of the works of the earlier Western writers on Buddhism, for Eugène Burnouf, Clough, Turnour, Schmidt, Foucaux, Spence Hardy, Bigandet, Barthélemy Saint-Hilaire, and others, gave it as their opinion that the Buddhist philosophers must have meant by Nirvâna, annihilation pure and simple. Opinions have changed since then, for Buddhistic study was, in those days, in its infancy in the West, and is still hardly out of its teens. In fact, if it were the custom of the Western Orientalist "to take anything back"—we may almost say that a recantation has been made. Let us take a very fair summary of the position

* *Kleshânâm cha kshayakaram yogâd anyanna vidyate. Op. cit.*, Wilson's Trans., v. 224, 225.

assumed by the Orientalists of the old school in matters Buddhistic. Professor Max Müller in 1857, in a series of articles entitled "Buddhist Pilgrims," repeatedly asserted that the meaning of Nirvâna was utter annihilation, following in this the opinion of Barthélemy Saint-Hilaire. Having been taken to task, he defended his position in the following letter to the *Times*, entitled "The Meaning of Nirvâna":

The discussions on the true meaning of Nirvâ*n*a are not of modern date, and . . . ., at a very early period, different philosophical schools among the Buddhists of India, and different teachers who spread the doctrine abroad, propounded every conceivable opinion as to the orthodox meaning of this term. Even in one and the same school we find different parties maintaining different views on the meaning of Nirvâ*n*a. There is the school of the Svâbhâvikas, which still exists in Nepal. The Svâbhâvikas maintain that nothing exists but nature, or rather substance, and that this substance exists by itself (S v a b h â v â t), without a Creator or Ruler. It exists, however, under two forms: in the state of Pravr*i*tti, as active, or in the state of Nirvr*i*tti, as passive. Human beings, who, like everything else, exist S v a b h â v â t, "by themselves," are supposed to be capable of arriving at Nirvr*i*tti, or passiveness, which is nearly synonymous with Nirvâna. But here the Svâbhâvikas branch off into two sects. Some believe that Nirvr*i*tti is repose, others that it is annihilation: and the former add, "were it even annihilation (*s* û n y a t â), it would still be good, man being otherwise doomed to an eternal migration through all the forms of nature; the more desirable of which are little to be wished for; and the less so, at any price to be shunned."*

What was the original meaning of Nirvâ*n*a may perhaps best be seen from the etymology of this technical term. Every Sanskrit scholar knows that Nirvâ*n*a means originally the blowing out, the extinction of light, and not absorption. The human soul, when it arrives at its perfection, is blown out,† if we use the phraseology of the Buddhists, like a lamp; it is not absorbed, as the Brahmans say, like a drop in the ocean. Neither in the system of Buddhist philosophy, nor in the philosophy from which Buddha is supposed to have borrowed, was there any place left for a Divine Being by which the human soul could be absorbed. Sânkhya philosophy, in its original form, claims the name of a n-î *s* v a r a, "lordless" or "atheistic" as its distinctive title. Its final object is not absorption in God, whether personal or impersonal, but Moksha, deliverance of the soul from all pain and illusion, and recovery by the soul of its true nature. It is doubtful whether the term Nirvâ*n*a was coined by Buddha. It occurs in the literature of the Brahmans as a synonym of Moksha, deliverance; Nirvr*i*tti, cessation; Apavarga, release; Ni*h*sreyas, s u m m u m b o n u m. It is used in this sense in the Mahâbhârata, and it is explained in the Amara-Kosha as having the meaning of "blowing-out,

* See Burnouf, *Introduction*, p. 441; Hodgson, *Asiatic Researches*, vol. xvi.

† "Calm," "without wind," as Nirvâ*n*a is sometimes explained, is expressed in Sanskrit by Nirvâta. See Amara-Kosha, *sub voce*.

[It is pleasant to quote here verses 238 and 239 of the Professor's translation of the *Dhammapada*:

"Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt not enter again into birth and decay.

"Let a wise man blow off the impurities of his self, as a smith blows off the impurities of silver one by one, little by little, and from time to time."]

applied to a fire and to a sage."* Unless, however, we succeed in tracing this term in works anterior to Buddha, we may suppose that it was invented by him in order to express that meaning of the summum bonum which he was the first to preach, and which some of his disciples explained in the sense of absolute annihilation.†

In spite of the bogey, "every Sanskrit scholar"—which must be a first cousin of the non-existent Macaulayian "every school-boy"—if we are to believe Professor T. W. Rhys Davids, the veteran Sanskritist has beaten a retreat from this outpost, the insecurity of which he probably had in mind in penning the words "which *some* of his disciples explained in the sense of absolute annihilation." In treating of the *Dhammapada* the philological serpent swallows its own tail as follows:

If we look in the *Dhammapada* at every passage where Nirvâna is mentioned there is not one which would require that its meaning should be annihilation, while most, if not all, would become perfectly unintelligible if we assigned to the word Nirvâna that signification.‡

Nevertheless the professor has fought hard in his retreat, and no one will say that he has yielded his hands without a brave struggle; witness the skill with which he tries to parry or, at least, turn aside the deadly thrust from the famous commentator Buddhaghosha, in the notes of his translation of the *Dhammapada*.

"Immortality," amṛita, is explained by Buddhaghosa as Nirvâṇa. Amṛita is used, no doubt, as a synonym of Nirvâṇa, but this very fact shows how many different conceptions entered from the very first into the Nirvâṇa of the Buddhists.¶

A well-fought fight, no doubt, but in a bad cause, so that we do not regret the final rout of exact scholarship before the armies of fact.

Of the many writers on Buddhism, one of the most appreciative is certainly Professor T. W. Rhys Davids; differing as he does from the conclusions of some of the most distinguished of his predecessors in Buddhist studies as to the interpretation of the term Nirvâna, it will be of interest to summarize his researches on this point.‖

As he says:

One might fill pages with the awestruck and ecstatic praise which is lavished in Buddhist writings on this condition of mind, the Fruit of the Fourth Path, the state of an Arahat, of a man made perfect according to the Buddhist faith. But all that could be said can be included in one pregnant phrase—*This is Nirvâna*.

Some of the synonyms given for Nirvâna are:

* Different views of the Nirvâṇa as conceived by the Tirthakas, or the Brahmans, may be seen from the Lankâvatâra, translated by Burnouf, p. 514.

† *Chips from a German Workshop*, i. 282-284.

‡ *Buddhaghosha's Parables*, p. xli., quoted in *Buddhism*, Rhys Davids, p. 115.

¶ "Sacred Books of the East," vol. x., *Dhammapada*, Max Müller, p. 9.

‖ See *Buddhism*, pp. 110, *et seqq*.

The Heavenly Drink (by which the wise are nourished), the Tranquil State, the Unshaken Condition (alluding to the "final perseverance" theory), Cessation (of sorrow), Absence (of sin, the four Âsavas), Destruction (of tanhâ), and other expressions.

This state of supreme peace is well described as follows:

He whose senses have become tranquil, like a horse well broken-in by the driver; who is free from pride and the lust of the flesh, and the lust of existence, and the defilement of ignorance—him even the gods envy. Such a one whose conduct is right, remains like the broad earth, unvexed; like the pillar of the city gate, unmoved; like a pellucid lake, unruffled. For such there are no more births. Tranquil is the mind, tranquil the words and deeds of him who is thus tranquillized, and made free by wisdom.*

And even if the philological meaning of the term may be claimed to be "extinction," then:

It is the extinction of that sinful, grasping condition of mind and heart, which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence.

And again:

The three fires (of lust, hatred, and delusion) are opposed to Nirvâna. †

It follows, I think, that to the mind of the composer of the *Buddha-vansa*, Nirvâna meant not the extinction, the negation, of being, but the extinction, the absence, of the three fires of passion.

It is a "sinless, calm state of mind." It is "holiness—perfect peace, goodness, and wisdom."

The Buddhist heaven is not death, and it is not on death but on a virtuous life here and now that the Pitakas lavish those terms of ecstatic description which they apply to Nirvâna, the fruit of the Fourth Path or Arahatship.

The long Tibetan phrase to express Nirvâna means, according to Burnouf, "the state of him who is delivered from sorrow," or "the state in which one finds oneself when one is so delivered" (*affranchi*).‡

From the Chinese version of the Sanskrit *Parinirvâna Sûtra*, Beal translates:

I (Gautama) devote myself wholly to moral culture, so as to arrive at the highest condition of moral rest (the highest Nirvâna).¶

Edkins tells us that in the biographical section of the *History of the Sung Dynasty*, there is a passage which speaks of Nirvâna "as the spirit's 'final home' (Ch'ang-Kwei, lit. 'long return')."‖

* *Dhammapada*, verses 90, 94-96,

† Fausboll, Jâtaka texts, p. 14.

‡ *Introduction à l'Histoire du Buddhisme Indien*, p. 19.

¶ *Catena of Buddhist Scriptures from the Chinese*, p. 183.

‖ *Chinese Buddhism*, p. 97.

But, someone may say: Surely the learned scholars who have leaned to the opinion that Nirvâna means simply annihilation, must have had some just grounds for coming to this conclusion? They could not all of them have been bigoted religionists, and would not have been so short-sighted as to have put forward an opinion that seems to be so easy of refutation.

This is well objected, and sufficient excuse to lend colouring to some such opinion may be found in the surface statement of the teachings of the so-called Southern Church of Buddhism, which is decidedly negative and agnostic in its presentation of doctrine.

Colonel H. S. Olcott in his *Buddhist Catechism*—which has been "approved and recommended for use in Buddhist schools by H. Sumangala, Thero, high priest of the Sripada and Galle, and principal of the Widyodaya Parivena," in Ceylon, and therefore must be considered as the orthodox teaching of the Southern Church, where, if anywhere, we should expect to find nihilistic ideas—describes Nirvâna as:

> A condition of total cessation of changes, of perfect rest; of the absence of desire, and illusion, and sorrow; of the total obliteration of everything that goes to make up the *physical* man. Before reaching Nirvâna man is constantly being reborn: when he reaches Nirvâna he is reborn no more.*

Indistinct and almost totally negative as is this definition it steers wide of the dismal whirlpool of annihilation. The physical man should mean something more than the man of flesh, and is probably used in contradistinction to the spiritual man, for the orthodox Buddhism of the south teaches that even the soul is not immortal.

> "Soul," it considers a word used by the ignorant to express a false idea. If everything is subject to change, then man is included, and every *material* part of him must change. That which is subject to change is not permanent: so there can be no immortal survival of a changeful thing.†

But why, again, "material," only? Of the five classes of Skandhas or aggregates, material qualities are the grossest, and as all the Skandhas are said to be subject to change and impermanent, this impermanency is made to extend high up into mental powers, the spiritual man alone crossing the threshold of immortality. Our understanding of the abstruse metaphysics and psychology of Buddhism depends vastly upon the ideas we have of the terms "soul," and "personality." Buddhism does not deny the imperishable nature of an ultimate spiritual reality in man, of a true "transcendental subject," of an immortal changeless "self," but it discovers the existence of change so far back in the innermost nature of man as to entirely destroy the hope of eternal immortality for much that Western minds regard as the very core of their being. But change is death, and where there is change there can be no immortality. Thus distinguishing

* *Op. cit.*, p. 29. † *Ibid.*, p. 58.

soul from spirit or the Self, the immortality of soul is denied. As Colonel Olcott says:

The denial of "soul" by Buddha (see *Sanyutto Nikâya*, Sutta Pitaka) points to the prevalent delusive belief in an independent, transmissible personality; an entity that could move from birth to birth unchanged, or go to a place or state where, as such perfect entity, it could eternally enjoy or suffer. And what he shows is, that the "I am I" consciousness is, as regards permanency, logically impossible, since its elementary constituents constantly change, and the "I" of one birth differs from the "I" of every other birth. But everything that I have found in Buddhism accords with the theory of a gradual evolution of the perfected man—viz., a Buddha—through numberless natal experiences.*

But, indeed, the problem of Nirvâna is so subtle, that to the uninitiated mind the expounders of the doctrine may well seem to hold the language of annihilation, if we do not hear them out attentively. It will be interesting to reproduce here, in this connection, the views of H. Sumangala, Thero, the learned Bhikshu who is so well known and respected in Ceylon, and who is, moreover, one of the best Pâli and Sanskrit scholars of modern times. In the course of a long interview with Mr. E. D. Fawcett the question of Nirvâna came up for discussion, and—

The high priest expressed his opinion to the effect that the laws of thought do not apply to the problem. The Brâhmanical idea of the absorption of the Ego into the Universal spirit was, however, he declared, fallacious, as any such coalescence involved the idea of cause and effect obtaining in Nirvâna—a state pre-eminently asankatha,† that is to say not subject to the law of causality. He then proceeded to deny the existence of any form of consciousness, whether personal or that of coalesced Dhyânic entities, in Nirvâna: rejecting the most rarefied notion of the survival of any consciously acquired memories in that state. Subsequently, however, he gave the lie to the annihilationists by admitting that this state was comprehensible to the intuition of the Arhat who has attained to the fourth degree of Dhyâna or mystic development, and furthermore that the "true self," that is, the transcendental subject . . . actually entered Nirvâna. . . . .

I was able to extract from the high priest the admission *(a)* of the reality of this overshadowing Soul or "True Self," never realizable under the forms of the empirical consciousness, *(b)* of its capacity to retain and store away the aroma of the experiences gleaned in incarnation, *(c)* of its direct manifestation as intuitive wisdom in the higher states of Dhyâna, and *(d)* of its ultimate passage into Nirvâna on the break-up of the groups of causally conditioned Skandhas.‡

This doctrine of the Self is, however, brought out most clearly in Northern Buddhism, to which belong all the Esoteric Schools. Take, as an instance, the doctrine of the Lin-tsi School:

Within the body which admits sensations, acquires knowledge, thinks, and

* *Ibid.*, p. 78.

† A-san-katha, lit., inexplicable.

‡ *Lucifer*, VI., pp. 147, 148, 150; Art. "A Talk with Sumangala."

acts, there is the "true man without a positon," Wu-wei-chen-jen. He makes himself clearly visible; not the thinnest separating film hides him. Why do you not recognize him? The invisible power of the mind permeates every part. In the eye it is called seeing, in the ear it is hearing. It is a single intelligent agent, divided out in its activity in every part of the body. . . . . .

What is Buddha? *Ans.* A mind pure and at rest. What is the law? *Ans.* A mind clear and enlightened. What is Tau? *Ans.* In every place absence of impediments and pure enlightenment.*

The "true man without a position" is the potential Buddha within every man.

Now what are these much talked of and little explained Skandhas? As usual, authorities differ. Sumangala tells us that:

According to the Bauddhas, there is no other soul (in living beings) than the five aggregates (Skandhas). Every living being has the five aggregates. These are the material, the affectional, the perceptional, the impressional, the mental. The material are the bodies, beginning with atoms upwards, subject to changes on account of their being affected by heat and cold. They are called the material aggregates inasmuch as they are the aggregates of material objects. The affectional aggregates are all the pains and pleasures, etc., that are felt or are capable of being felt. The perceptional aggregates are those that receive the knowledge of objects by the senses. The impressional aggregates are all the impressions of the general, the good, and so on. The mental aggregates are all those mental phenomena which lead to acts that are liked (or to the rejection of acts that are not liked).†

Sumangala's category stands, therefore, as follows:

1. Rûpa or material.
2. Vedanâ or affectional.
3. Sanjñâ or perceptional.
4. Sanskâra or impressional.
5. Vijñâna or mental.

Eitel, in his *Sanskrit-Chinese Dictionary*, translates the term Skandha from the Chinese logograms as "bundles," "instincts," or "attributes," and gives the following list:

1. Rûpa or form.
2. Vedanâ or perception.
3. Sanjñâ or consciousness.
4. Karma or Sanskâra or [? moral] action.
5. Vijñâna or knowledge.

Rhys Davids gives a further explanation, adding the classes and subdivisions of each of the Skandhas. But the recurrence of the same term in several of the groups only adds to the confusion. His list with the Pâli original terms stands:

* Edkins, *Chinese Buddhism*, p. 163, 164.

† *The Theosophist*, i. 144; being a translation from the Sanskrit of Sumangala, on p. 122, with the corrections from the Errata printed on p. 210.

1. Rûpa or material properties or attributes.
2. Vedanâ or sensations.
3. Saññâ or abstract ideas.
4. Sankhârâ (lit., confection) or tendencies or potentialities.
5. Viññâna* or thought, reason.†

Spence Hardy gives the following translation of the original terms:

1. Material qualities.
2. Sensations.
3. Ideas.
4. (Mental and moral) predispositions.
5. Thoughts.‡

Monier Williams in his dictionary calls the Skandhas "the elements of being or the five forms of mundane consciousness." We thus see that the translators have no very clear idea of what the Skandhas are in themselves. Sumangala's terms seem to throw most light on the subject, though "sensational" seems a better rendering than "affectional," and "impressional" should, perhaps, be understood in an active or karmic sense. The Skandhas seem to bear a striking resemblance to the Vedântic Koshas or Sheaths, but it would require one who was not only learned in both systems, but who had also some practical experience of the inner planes of consciousness, to establish a just comparison between them.

It is owing to these Skandhas, according to Buddhist philosophy, that the sense of "I" or separateness, wells up in a man. This is the "great heresy," called in Pâli Sakkâyaditthi, or the "heresy of individuality," as apart from the Great Individuality or Self, and Attavâda, or the "doctrine of soul" as apart from the Self.

Passing now to the Northern phase of Buddhism, Eitel in his *Sanskrit-Chinese Dictionary* describes Nirvâna as follows:

NIRVÂNA (Pâli, *nibbâna;* Siamese, *niphan;* Burmese, *neibban;* Tibetan, *mya ngan las hdas pa*,¶ *i.e.*, separation from pain; Mongolian *ghassa-lang etse angkid shirakasan, i.e.*, escape from misery). . . .

[The Chinese terms are explained by] separation from life and death (*i.e.*, exemption from transmigration) . . . or escape from trouble and vexation (*i.e.*, freedom from passion, klesha-nirvâna). . . . or absolutely complete moral purity, or . . . complete extinction of the animal spirits, . . . or non-action.

(1) The popular exoteric systems agree in defining Nirvâna *negatively* as a state of absolute exemption from the circle of transmigration, as a state of entire freedom from all forms of existence; to begin with, freedom from all passion and exertion, a state of indifference to all sensibility.

* The seat of Viññâna is supposed to be in the heart.

† *Buddhism*, pp. 90 *et seqq*.

‡ *Manual*, p. 424.

¶ Schlagintweit writes this as *nyangan las daspa*; by contraction *nyangdas*. (*Buddhism in Tib et.* p. 98.)

Positively they define Nirvâna as the highest state of spiritual bliss, as absolute immortality through absorption of the soul into itself, *but preserving individuality*, so that, *e.g.*, Buddhas after entering Nirvâna, may re-appear on earth. This view is based on the Chinese translations of ancient Sûtras, and confirmed by traditional sayings of Shâkyamuni, who, for instance, said in his last moments: "The *spiritual body* is immortal." The Chinese Buddhist belief in Sukhâvatî (the Paradise of the West) and Amitâbha Buddha is but confirmatory of the positive character ascribed to Nirvâna, Parinirvâna, and Mahâparinirvâna.

(2) The esoteric [?] or philosophical view of Nirvâna is based only on the *Abhidharma*, which indeed defines Nirvâna as a state of absolute annihilation. But this view is not the result of ancient dogmatology. The philosophical schools which advocate this nihilistic view of Nirvâna deal in the same way with all historical facts and with every positive dogma; all is to them Mâyâ, *i.e.*, illusion and unreality.

He further describes Parinirvâna as:

The second degree of Nirvâna, corresponding with the mental process of resigning all thought.

The definition of Mahâparinirvâna, however, is not attempted by Dr. Eitel. R. Spence Hardy, though pretending that Nirvâna means annihilation, has an interesting chapter on the subject in his *Eastern Monachism*. He seems, however, to cut the ground from under his feet by the following passage:

In the *Asangkrata-Sûtra*, Gotama has set forth the properties of Nirwâna. It is the end of Sangsâra, or successive existence; the arriving at its opposite shore: its completion. Those who attain Nirwâna are few. It is very subtle, and is therefore called Sûkshama; it is free from decay, and therefore called Ajaraya: it is free from delay, the gradual development of events, and therefore called Nisprapancha: it is pure, and therefore called Wisudhi; it is tranquil, and therefore called Kshânta: it is firm, stable, and therefore called Sthirawa; it is free from death, and therefore called Amurta; its blessedness is great, and it is therefore called Siwa; it is not made or created, but supernatural, and therefore called Abhûta; it is free from government or restraint, and therefore called Anîti; it is free from sorrow, and therefore called Awyâpaga; and it is free from the evils of existence, and therefore called Tâna. . . .

Nirwâna is Dharmmâ-bhisamaya, the end or completion of religion; its entire accomplishment.*

Spence Hardy also quotes as follows from the *Milinda-prashna*:

Nâgasena:

Great king, Nirwâna *is*; it is a perception of the mind; the pure delightful Nirwâna, free from ignorance, Awidya, and evil desire, Trishnâwa, is perceived by the Rahats, who enjoy the fruition of the paths.

Milinda:

If there be any comparison by which the nature or properties of Nirwâna an be rendered apparent, be pleased thus to explain them.

* *Op. cit.*, p. 292.

Nâgasena :

There is the wind ; but can its colour be told ? Can it be said that it is blue, or any other colour ? Can it be said that it is in such a place ; or that it is small, or great, or long, or short ?

Milinda :

We cannot say that the wind is thus ; it cannot be taken in the hand, and squeezed. Yet the wind *is*. We know it ; because it pervades the heart, strikes the body, and bends the trees of the forest ; but we cannot explain its nature or tell what it is.

Nâgasena :

Even so, Nirwâna *is* ; destroying the infinite sorrow of the world, and presenting itself as the chief happiness of the world : but its attributes or properties cannot be declared.

. . . . . .

Milinda :

You speak of Nirwâna ; but can you show it to me, or explain it to me by colour, whether it be blue, yellow, red, or any other colour ; or by sign, locality, length, manner, metaphor, cause, or order ; in any of these ways, or by any of these means, can you declare it to me ?

Nâgasena :

I cannot declare it by any of these attributes or qualities (repeating them in the same order).

Milinda :

This I cannot believe.

Nâgasena :

There is the great ocean : were anyone to ask you how many measures of water there are in it, or how many living creatures it contains, what would you say ?

Milinda :

I should tell him that it was not a proper question to ask, as it is one that no one can answer.

Nâgasena :

In the same way, no one can tell the size, or shape, or colour, or other attributes of Nirwâna, though it has its own proper and essential character. A Rishi [Initiate] might answer the question to which I have referred, but he could not declare the attributes of Nirwâna ; neither could any Dewa [Dhyân Chohan] of the Arûpa worlds.*

The *Milinda-prashna* contains much more of interest on the subject, and in a category of comparisons speaks of Nirvâna as :

Filled with the perfume of emancipation from existence, as the surface of the sea is covered with flower-resembling waves.

If we again turn to China, we find Professor S. Beal, in his lectures on *Buddhist Literature in China*, writing on Nirvâna as follows :

Buddha, therefore, sought out for himself the answer to his own question, "What is that condition in which renewed birth and death is impossible ?"

* *Ibid.*, 295, 297.

He found this in his theory of Nirvâna. Among other terms used in explanation of this expression in Chinese Buddhist works is the one I referred to in my first lecture, viz., the term Wou-wei. In the thirteenth section of the *Fo-pen-hing-king* the phrase is used Tan-wou-wei, "praises of Nirvâna." Wou-wei, whether it mean non-action or non-individuality, seems to point to a "breathless" or "non-creative" state of existence. When *desire* sprang up in this condition, then sorrow began. This desire led to production, and production is necessarily evil. Go back, therefore, "stem the flood," Buddha taught, destroy the root of desire, and you will arrive at a condition of original perfection. Whether the term Nirvâna may not be explained etymologically as signifying a condition of "*not breathing forth*," *i.e.*, passive and self-possessed existence, is a question I shall not attempt to answer. But on one point there is agreement in all Buddhist works that have come before me, that Nirvâna is a condition incapable of beginning or ending (without birth, without death).* This conception developed finally into the worship of the eternal (Amitâyus), a worship still professed (though ignorantly) wherever this development has been allowed to progress on the lines of Buddha's original thought.

There is an expression found in the Chinese as a synonym for the name of Buddha, I mean Chin yu (the "true *that*," or "*thus*"), which evidently points in the same direction. "The true That" is the state of existence, ineffable and unthinkable, to which the Buddha has returned. I need not remind you how this idea of non-breathing existence (*i.e.*, passive and non-creative being) is exhibited in the direct efforts both of Buddhists and Brâhmans to suppress their breath when in a state of profound religious thought or ecstasy, as indicating a brief return to the condition of perfect and unfettered being. And, in fact, the modes of thought and expression on this particular point (indicating agreement derived probably from a primitive origin), common both to Semitic and Âryan, and probably Turanian nations, is very remarkable. The act of creation is attributed in Semitic records† to the "breath or Spirit of God moving upon the waters." If it be remembered that the "Spirit of God" may justly be rendered "a mighty wind" (although from *our*‡ standpoint there is no need to adopt such a rendering), this offers a remarkable agreement with the "strong wind blowing on the waters" explained in Buddhist records . . . . The condition of "non-breathing" or "not-blowing," then, is the same as a condition of non-creative existence, which is supposed to have been the original state of That, ere desire arose and multiplicity ensued. It is to this condition Buddha aimed to return when he taught us to extinguish desire, and so reach Nirvâna.¶

In the preceding notes Nirvâna has been several times referred to as the "Fruit of the Fourth Path," it will be useful, therefore, to add some information on this most interesting subject, and to follow it up with a brief note or two on the stages of meditation, or Dhyâna, that play so important a part in the Buddhistic Gnôsis.

* Corresponding to the Egyptian description of Kneph, "τὸ ἀγγένητον καὶ τὸ ἀθανάτον" — the ingenerable and immortal.

† And elsewhere.

‡ The learned Professor is also a Protestant clergyman.

¶ *Op. cit.*, pp. 144, 145.

There are four Noble Paths (Âryа-mârga) leading to Nirvâna, each of which has two grades or aspects, *(a)* the perception of the Path, *(b)* its realization, fruition, or enjoyment (Mârga-phala). These Paths are:

1. Srotâpatti (Singh. Sowan); lit., he who enters *(apatti)* in the stream *(srota)* leading to Nirvâna. He who has entered this Path will have but seven births to cross before the attainment of Nirvâna. In this Path he becomes free (1) from the delusion of "I" and "mine" (Sakkâya-drishti), (2) from doubt as to the Buddhas and their doctrines, and (3) from the belief in the efficacy of rites and ceremonies.

2. Sakrid-âgâmin; lit., one who will receive birth (return) but once *(sakrit)* more. The candidate must further free himself from (4) the desire of cleaving to sensuous objects (Kâma-râga), and (5) of wishing evil to others.

3. An-âgâmin; lit., he who will not *(an)* return (be born) again. The last remnants of desire, ignorance or ungentle thoughts, which are mentioned as fourfold, have to be eliminated.†

4. Âryа; the Path of the Holy Ones (Arhats, Arahats, or Rahats). In this Path the Arhat is said to "see Nirvâna," and his state is thus described:

As a mother, even at the risk of her own life, protects her son, her only son: so let there be good will without measure among all beings. Let good will without measure prevail in the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. If a man remain steadfastly in this state of mind all the while he is awake, whether he be standing, walking, sitting or lying down, then is come to pass the saying "Even in this world *holiness* has been found."‡

On this Path the Arhat comes into possession of the five great powers, of knowledge, Abhijñâs or Siddhis. These are:

1. Divyachakshus; the power of the divine eye, whereby is procured the sight of any object in any world (Loka) or on any plane of consciousness.

2. Divyashrotra; the divine ear, the ability to understand all sounds on every plane.

* Compare Spence Hardy, *Eastern Monachism*, p. 280; Schlagintweit, *Buddhism in Tibet*, p. 26; Rhys Davids, *Buddhism*, p. 108; Eitel, *Dict.*, *sub voce*; Max Müller, *Dhammapada*, p. 48.

† Rhys Davids gives the list with the Pâli equivalents as follows:

1. Delusion of self *(sakkâya-ditthi)*.
2. Doubt *(vicikicchâ)*.
3. Dependence on rites *(sîlabbata-parâmâsa)*.
4. Sensuality, bodily passions *(kâma)*.
5. Hatred, ill-feeling *(patigha)*.
6. Love of life on earth *(rûpa-râga)*.
7. Desire for life in heaven *(arûpa-râga)*.
8. Pride *(mâno)*.
9. Self-righteousness *(addhacca)*.
10. Ignorance *(avijjâ)*.

‡ *Metta Sutta*.

3. Riddhi-sâkshât-kriyâ; the power to assume any form or shape; manifestation (Sâkshât-kriyâ) of preternatural or occult power (Riddhi). Riddhi (Pâli, Iddhi; Mong., Riddhi Chubilghan) is the same as the Chinese logogram signifying "a body (transmutable) at will," and explained by Eitel as meaning:

(1) Possession of a [subtle] body which is exempt from the laws of gravitation and space, and (2) power to assume any shape or form and to traverse space at will.

4. Pûrva-nivâsa-jñâna or Pûrva-nivâsânusmriti, knowledge of all prior incarnations of oneself or others; lit., knowledge or memory of former tabernacles or dwellings.

5. Para-chitta-jñâna; intuitive knowledge of the minds of all other beings.

The Chinese categories generally add a sixth Abhijñâ, viz.:

6. Â-srava-kshaya; the Chinese equivalent meaning finality of the stream. Â-srava is taken to mean the "stream" of rebirth, and therefore the full meaning is said to be "supernal knowledge of the finality of the stream of life."

The Occult Schools are said to reckon seven of these transcendent faculties.

Spence Hardy, in speaking of the power of the "divine eye," says:

The lowest power is to be able to see things that are in existence at the time when it is exercised; but the being who possesses this power may not be able to see that which has only existed at some previous period, and has passed away or been destroyed; and he may not be able to discern objects at the very instant of their formation, from their being so exceedingly minute or momentary. It will, perhaps be said that this degree of power is of no benefit; but its value is great, as it enables the possessor to see the thoughts of others, and to know the consequences of any course of action, whether it be good or evil, so as to be able to tell what kind of birth will be next received. . . . .

All beings who possess this wisdom, when they look at the past, do not see the same number of previous births. The extent of the number seen varies according to the merit of the individual.*

But in spite of the attainment of these perfections the Rahat is still subject to physical pain; as Nâgasena says to King Milinda in the *Milinda-prashna*:

The branches of a tree are shaken by the storm; but the trunk remains unmoved. In like manner, as the mind of the Rahat is bound to the firm pillar of Samâdhi by the cord of the four paths, it remains unmoved, even when the body is suffering pain.†

But in order to tread these Paths in safety there is one indispensable practice, the means whereby the Buddha himself finally

* *Op. cit.*, pp. 284, 285. † Hardy, *ibid.*, p. 288.

reached enlightenment, and that is "Right Contemplation." This is as far removed from unbalanced mystic dreaming, uncontrolled astralism or irresponsible mediumistic development, as are the peaks of Meru from the depths of Pâtâla. The four and seven Dhyânic stages are a stupendous development of the spiritual will that can only be attained to by the unwearying practice of many births. Some of the esoteric stages are occasionally hinted at, but in the present notes we must be content with the exoteric expositions.

J. Barthélemy Saint-Hilaire, in his *Le Bouddha et sa Religion*, gives us the following description of the four degrees of Dhyâna, according to the "Sûtras of Nepâl and Ceylon," but without any more explicit citation of authority.

The first degree of Dhyâna is the intimate feeling of happiness which is born in the soul of the ascetic when he thinks that he has at last arrived at a profound distinction between the nature of things. The ascetic is then detached from every other desire but that of Nirvâna; he still exercises his discrimination and reason, but he is freed from all conditions of sin and vice: and the contemplation of Nirvâna, for which he hopes and to which he draws nigh, throws him into an ecstasy which enables him to pass into the second degree.

In this second stage, the purity of the ascetic remains the same; vice and sin do not soil him; but in addition, he has put on one side discrimination and reason; and his intellect, which no longer thinks of other things, but is fixed on Nirvâna alone, only feels the bliss of interior contentment, without discriminating or even comprehending it.

In the third degree, the bliss of contentment has disappeared; the sage has fallen into indifference even with regard to the happiness which his intellect was but lately experiencing. All the bliss which remains for him is a vague feeling of physical well-being into which his whole body is plunged. He has not, however, lost the memory of the states through which he has just passed, and he has still a confused consciousness of himself, in spite of the almost complete detachment which he has reached.

Finally, in the fourth degree, the ascetic no longer experiences this feeling of physical well being, indistinct as it is; he has also lost all memory; more, he has even lost the feeling of his indifference; and henceforth free from every pleasure and every pain, no matter what its object may be, whether objective or subjective, he reaches a state of impassibility which is the nearest possible to that of Nirvâna in this life. Moreover, this perfect impassibility does not prevent the ascetic from acquiring even at this moment omniscience and magic power. . . . .

To the four degrees of Dhyâna, Buddhism adds four superior, or, if you will, corresponding degrees; these are "the four regions of the formless world." The ascetic who has courageously passed through the first four stages is rewarded by entering into the region of the infinity of space. Thence he mounts a fresh degree, into the region of the infinity of intelligence. Arrived at this height, he reaches a third region, where nothing exists. But as in this void and darkness it might be supposed that at least an idea remains which represents to the ascetic the void itself into which he is plunged, a last and supreme effort is necessary, and the

fourth region of the formless world is entered, where there are no longer either ideas, or even an idea of the absence of ideas.*

It is said that those who are treading the Path, when they feel the span of their present life drawing to a close, perform Tapas, or, in other words, pass into these stages of meditation. For by means of this practice they have already learned to separate themselves from this lower material vehicle at will, during life, and so have conquered the terrors of death long before the final order comes from Karma. Thus it was that Shâkyamuni passed away, and the stages of meditation or Dhyâna (Pâli, Jhâna) are described as follows in the closing scene of the Buddha's life, as recorded in the *Mahâ-pari-nibbâna Sutta*, Chapter vi:

10. Then the Blessed One addressed the brethren, and said: "Behold now, brethren, I exhort you, saying, 'Decay is inherent in all component things! Work out your salvation with diligence.'"

This was the last word of the Tathâgata!

11. Then the Blessed One entered into the first stage of deep meditation. And rising out of the first stage he passed into the second. And rising out of the second he passed into the third. And rising out of the third stage he passed into the fourth. And rising out of the fourth stage of deep meditation he entered into the state of mind to which the infinity of space is alone present. And passing out of the mere consciousness of the infinity of space he entered into the state of mind to which the infinity of thought is alone present. And passing out of the mere consciousness of the infinity of thought he entered into a state of mind to which nothing at all was specially present. And passing out of the consciousness of no special object he fell into a state between consciousness and unconsciousness. And passing out of the state between consciousness and unconsciousness he fell into a state in which the consciousness both of sensations and of ideas had wholly passed away.

12. Then the venerable Ânanda said to the venerable Anuruddha: O my Lord, O Anuruddha, the Blessed One is dead!"

"Nay! brother Ânanda, the Blessed One is not dead. He has entered into that state in which both sensations and ideas have ceased to be!"

13. Then the Blessed One, passing out of the state in which both sensations and ideas have ceased to be, entered into the state between consciousness and unconsciousness. And passing out of the state between consciousness and unconsciousness he entered into the state of mind to which nothing at all is specially present. And passing out of the consciousness of no special object he entered into the state of mind to which the infinity of thought is alone present. And passing out of the mere consciousness of the infinity of thought he entered into the state of mind to which the infinity of space is alone present. And passing out of the mere consciousness of the infinity of space he entered into the fourth stage of deep meditation. And passing out of the fourth stage he entered into the third. And passing out of the third stage he entered into the second. And passing out of the second he entered into the first. And passing out of the first stage of deep meditation he entered into the second. And passing out of the second stage he entered

* *Op. cit.*, pp. 136, 137.

into the third. And passing out of the third stage he entered into the fourth stage of deep meditation. And passing out of the last stage of deep meditation he immediately expired.*

In the preceding paragraphs a rough review of some of the exoteric sources of information open to those who are unable to read the original languages has been attempted. Needless to say that there is an enormous mass of matter yet untranslated, such as, for instance, the *Abhidhamma*—the largest of the Tripitaka, or "Three Baskets" of Buddhist scripture—which contains the metaphysical and psychological exposition of the supreme problem under discussion. As these scriptures are five times the size of the *Bible*, there is still much for us to wait for.

In the conclusion of this paper, however, a more difficult task has to be attempted, by collecting together the more distinct hints that can be gleaned from the writings of H. P. B. as to the nature of Nirvâna, according to the Esoteric Philosophy—or at least that comparatively small portion of it that H. P. B. was allowed to disclose. The difficulty is that H. P. B. has nowhere distinctly discussed the problem; we have no section, no chapter of a book, no article of a magazine, from her pen devoted to the subject. The short note in *The Theosophical Glossary* is far from consoling to the eager student, and runs as follows:

> Nirvâna is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life, goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life.

This is far less explicit than H. P. B.'s earlier statements, of which, perhaps, the following editorial note in *The Theosophist* (v. 246) is the clearest:

> Ordinarily a man is said to reach Nirvâna when he evolves into a Dhyân Chohan. The condition of a Dhyân Chohan is attained in the ordinary course of nature, after the completion of the Seventh Round in the present Planetary Chain. After becoming a Dhyân Chohan, a man does not, according to the law of nature, incarnate in any of the other Planetary Chains of this Solar System. The whole Solar System is his home. He continues to discharge his duties in the government of this Solar System until the time of Solar Pralaya, when his Monad, after a period of rest, will have to *overshadow* in another Solar System a particular human being during his successive incarnations, and attach itself to his higher principles when he becomes a Dhyân Chohan in his turn. There is progressive spiritual development in the innumerable Solar Systems of the infinite Cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of Cosmic Sleep which follows the present period of activity, that the highest condition of Nirvâna is realized.

Here we have a hint that the degrees of Nirvâna are as infinite as the

* Rhys Davids' Translation, "Sacred Books of the East," vol. xi., pp. 114-116

Solar Systems in Cosmos, and that, therefore, the idea is not such a simple and ultimate fact as exoteric scriptures, whether Hindû or Buddhist, would lead us to suppose. Nature, in even the grandest stages of her development, does not leap, but proceeds with orderly law. From the point of view of the Esoteric Philosophy, union with Parabrahman—in the actual ultimate sense of the term—is as absurd as the Protestant Christian idea of approaching directly to Deity without intermediaries. In order to make the matter practical, Parabrahman must be taken as a symbol of the Solar Logos. This does not in the slightest sense belittle the ideal—for not even the most transcendental and stupendous concept the human mind can form of Parabrahman can approach by many a plane to the *actuality* of the Real Being of the Solar Logos.

H. P. B. in speaking of this degree of Nirvâna uses the term "ordinarily," and this leads us to suppose that there are other stages leading up to the Solar Nirvâna ; all the more so, as Laya is given as a synonym of the term in *The Secret Doctrine*, and if there are degrees of Laya then it would follow that there are corresponding degrees of Nirvâna. This is, however, a very difficult subject, and we must beware of letting our speculations run away with us.

Now, what is Laya ; and how is it identified with Nirvâna ?

Ordinarily it is the zero-point of differentiation between two planes or states, or, in a more particular sense, of the matter of a Globe, Chain, System, etc. It is identified with Nirvâna in the following passages of *The Secret Doctrine :*

> Laya is, in fact, the Nirvânic dissociation of all substances, merged after a life-cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the Matter that *was*, the realm of negativeness—wherein lie latent during their period of rest the active forces of the universe.*

And again, H. P. B. speaks of:

> Nirvâna—the vanishing point of differentiated Matter.†

And further explains this as :

> The ultimate quiescent state : the Nirvâna condition of the seventh principle.‡

In these passages, the microcosmic Âtmic condition is evidently referred to. That is to say, that whether in the case of a World or a Man—which are both microcosms compared to the Macrocosm, the Heavenly Man, or Ideal Cosmos—it is the Âtmic energy on the four lower planes of Cosmos. The Âtmic One Life is that into which the energies of the four lower planes of "differentiated Matter" melt. On these four lower planes are the seven aspects of Âtmâ, whether regarded as Globes in the case of a Planetary Chain or as "Principles" in that of Man.

* i. 140. † i. 177. ‡ i. 289, note.

Now how do these "aspects" arise? It is Fohat, the Light of the Logos, the Creative and Emanative Energy of Âtmâ, "the Swift and Radiant One" who, in the words of the *Book of Dzyan*:

Produces the seven Laya centres, against which none will prevail till the Great Day "Be With Us." *

Now these Laya centres are called "centres" for lack of a better name. They are not points, not even mathematical points,† but conditions. They are only centres in so far as they are connected with the Fohatic Power, which is described in various places as vortical, a "fiery whirlwind," moving in a spiral, annular, "zig-zag" path. There are then seven great Laya Centres, but each one of them on its own plane is a centre within every atom of that "Plane," "Globe," "Principle," etc.

Elsewhere, H. P. B. thus describes the energizing of Fohat:

For formative or creative purposes, the *Great Law* (Theists may call it God) stops, or rather *modifies* its perpetual motion on seven invisible points *within the area of the Manifested Universe.*‡

"Perpetual motion" is the term applied to the Great Breath when on the lower four planes of the *ideal* Cosmos, referred to above as "the area of the Manifested Universe."

In the words of the *Occult Catechism:*

The Great Breath digs through Space seven holes into Laya to cause them [*Worlds, Globes, etc.*] *to circumgyrate during Manvantara.*

Upon which H. P. B. proceeds to comment as follows:

We have said that Laya is what Science may call the zero-point or line; the real of absolute negativeness, or the one real absolute Force, the *noumenon* of the Seventh State of that which we ignorantly call and recognize as "Force."¶

After speaking of Absolute Laya, "the root and basis of all states of objectivity and also subjectivity," H. P. B. refers to it as "*the* neutral axis, not one of the many aspects, but its centre." That is to say, that the seven Laya Centres, or, to phrase it differently, the seven vortices sunk into Laya, are "aspects" of the one Great Creative Force, the Âtmic Energy.

Continuing her explanation, H. P. B. proceeds:

It may serve to elucidate the meaning, if we try to imagine a "neutral centre"—the dream of those who would discover perpetual motion. A "neutral centre" is, in one aspect, the limiting point of any set of senses. Thus, imagine two consecutive planes of matter; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place: and if we follow the atoms and molecules of, say, the lower in their transformation upwards, they will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane.

* i. 138. † i. 145. ‡ i. 147. ¶ i. 148.

In fact, for us the matter of the lower plane there vanishes from our perception —or rather, it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special, and not readily discoverable, properties. Seven such "Neutral Centres" then are produced by Fohat.

The above quotations give us some idea of the nature of these Laya conditions between Planes, Globes, etc., but it is impossible for us to distinguish the degrees of Laya from each other. All are Nirvânic states of consciousness for some entity or other, but we have not sufficient exoteric data to decide the matter more precisely. That "none shall prevail against" the seven great Laya Centres or aspects of Absolute Laya, until the Great Day "Be With Us" is the statement of the *Book of Dzyan*. But we should be careful not to take such statements in too material a sense. For though the "Great Day" corresponds to a Solar Pralaya and so on up to the Cosmic Pralaya, nevertheless its mystery may also be unlocked by the key of Initiation, where the Day "Be With Us" would stand for the Final Initiation when the Candidate is clothed in his triple Nirvânic Vesture. Clad in the triple Âtmic radiance of the Logos, the Perfected Man can then pass at liberty and in full consciousness through the Laya Centres that shut off the consciousness of ordinary man into seven great states, which he cannot unite while he is sucked into their vortices through desire for external sensation.

We should also remember that the great septenary differentiation of consciousness is caused by the Magic Power of the Great Mind—the Logos. It is this great septenary "suggestion" of the Mâyâ of the Logos, that causes us little men to think there is separateness, and we cannot remove the "suggestion" of the "Great Hypnotizer" until we become one with him, for he is our SELF.

The above ideas are well summed up in the following passage:

In Pralaya, or the intermediate period between two Manvantaras, it (the Monad) loses its name, as it loses it when the real *One* Self of man merges into Brahm in cases of high Samâdhi (the Turîya state) or final Nirvâna; "when the disciple," in the words of Shankara, "having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the Âtmâ just as an actor (abandons) the dress (put on)." For Buddhi (the Ânanda-maya Sheath) is but a mirror which reflects absolute bliss; and, moreover, *that reflection* itself is yet not free from ignorance, and is *not* the Supreme Spirit, being subject to conditions, being a spiritual modification of Prakriti, and an effect; Âtmâ alone is the one real and eternal substratum of all—the essence and absolute knowledge—the Kshetrajña.* It is called, in the Esoteric Philosophy, the "One Witness," and while it rests in Devachan, is referred to as the "Three Witnesses to Karma."†

* "Knower of the 'field'"—or knower of the lower vehicles.

† *The Secret Doctrine*, i. 570.

As, in the Esoteric Philosophy, there are seven kinds of Laya, so there are seven degrees of Pralaya, or dissolution of a thing into its original element or condition. This is quite reconcilable with the exoteric Paurânik fourfold division, by remembering that the seven are in the fourfold Manifested Universe, or, in other words, on the four lower planes of the ideal Cosmos. We will first of all take a glance at the exoteric classification, and then see whether we have sufficient hints to make out the sevenfold division from *The Secret Doctrine*.

There are, then, four kinds of dissolution or Pralaya mentioned in the Purânas. They are called (1) Naimittika, (2) Prâkritika, (3) Âtyantika, and (4) Nitya. Colonel Vans Kennedy explains these as:

1. Naimittika takes place when Brahmâ slumbers.

2. Prâkritika, when the Universe returns to its original nature.

3. Âtyantika proceeds from divine knowledge, and consequent identification with the Supreme Spirit.

4. Nitya is the extinction of life in sleep at night.*

Wilson, however, describes these Pralayas as:

The first is called Naimittika, "occasional," or "incidental," or Brâhmya, as occasioned by the intervals of Brahmâ's days; the destruction of creatures, though not of the substance of the world, occurring during his night. The general resolution of the elements into their primitive source, or Prakriti, is the Prâkritika destruction, and occurs at the end of Brahmâ's age. The third, the absolute or final, Âtyantika, is individual annihilation;† Moksha, exemption for ever from future existence. The Bhâgavata mentions the fourth kind—Nitya, or constant dissolution; explaining it to be the imperceptible change that all things suffer in the various stages of growth and decay, life and death.‡

H. P. B. mentions five different kinds of Pralaya in *The Secret Doctrine*:¶

1. Between two Globes.
2. ,, ,, Rounds.
3. ,, ,, Planetary Chains.
4. ,, ,, Solar Systems.
5. ,, ,, Universes.

As H. P. B. speaks of the "Nirvâna . . . between two Chains,"‖ we may suppose that the periods of rest between Globes and Rounds are minor Nirvanas. She further describes the Âtyantika and Nitya Pralayas as:

The individual Pralaya or Nirvâna; after having reached which there is no

* *Researches into the Nature and Affinity of Ancient and Hindû Mythology*, p. 224, note.

† Fitzedward Hall criticizes this expression of Wilson. "The 'emancipation' of the Hindûs," he says, "is not release 'from all existence,' but from consciousness of pleasure and pain. The distinction is, at all events, good, as a piece of idealism"—*Vishnu Purâna*, Wilson's Trans., v. 61.

‡ *Vishnu Purâna*, Wilson's Trans., v. 186. ¶ i. 172. ‖ *Ibid.*, p. 173.

more future existence possible, no rebirth till after the Mahâpralaya; . . . the Nitya or constant dissolution . . . (is) the change which takes place imperceptibly in everything in this Universe, from the globe down to the atom—without cessation.*

Later on,† we read the following comment on the Paurânik category:

The dissolution of all things is of four kinds, Parâshara is *made to say* [*i.e.*, it is really sevenfold]—Naimittika (Occasional) when Brahmâ slumbers (his Night, when, "at the end of his Day, occurs a recoalescence of the Universe, called Brahmâ's contingent recoalescence," because Brahmâ is this Universe itself); Prâkritika (Elemental), when the return of this Universe to its original nature is partial and physical; Âtyantika (Absolute), identification of the *embodied* with the incorporeal Supreme Spirit—Mahâtmic state, whether temporary or until the following Mahâ Kalpa; also Absolute Obscuration—as of a whole Planetary Chain, etc.; and Nitya (Perpetual), Mahâpralaya for the Universe, Death—for man. Nitya is the extinction of life, like the "extinction of a lamp," also "in sleep at night," Nitya Sarga is "constant or perpetual creation," as Nitya Pralaya is "constant or perpetual destruction of all that is born."

Though this passage does not enable us to add precisely to the five distinct kinds of Pralaya mentioned in the note to page 172 of the first volume, it, nevertheless, adds some interesting items of information.

Moreover, the intellectual comprehension of these dissolutions as taking place externally is but the first step to the realization of the matter as pertaining to the Inner Man. Knowledge and realization, from the point of view of practical Occultism, pertain to the *Within*, and if we do not sense these things within as changes of condition in the Self which are independent of external time, we shall be far from grasping the real truth. Universes, Systems, Planets, Globes, and the rest, are all within our own nature, all contained in us. And though *The Secret Doctrine* tells us little of Nirvâna from the individual point of view, according to the key of Yoga, we can, nevertheless, work out the problem by analogy by converting the phenomena of the external universe into terms of the internal noumena of the Self. We shall thus be able to appreciate such a statement as:

When Buddhi absorbs our *Ego*-tism (destroys it) with all its Vikâras, Avalokiteshvara becomes manifested to us and Nirvâna or Mukti is reached.‡

That is to say when Buddhi, the Light of the Logos—Avalokiteshvara, or Âtmâ—absorbs our *Ego*-tism (Ahamkâra, the I-making faculty of Manas, the True Individuality, which is not destroyed but identified with its Source) then the Vision Glorious of the "Lord who looks down from above"¶ is sensed by the "Opened Eye" of the Seer. The Vi-kâras are "changes of

* *Ibid.*, i. 371. † *Ibid.*, ii. 309, note. ‡ *Secret Doctrine*, i. xix.

¶ Ava-lokita means "seen," and Îshvara "Lord." In one sense, Ava-lokiteshvara signifies the Manifested Logos or Mahat.

form" or "deviations from any natural state"; literally they are "makings apart," "differentiations"—the root of separateness.

Thus it is that:

Bodhi [corresponding to Buddhi] is . . . the name of a particular state of trance condition, called Samâdhi, during which the subject reaches the culmination of spiritual knowledge.*

In previous articles on "The Great Renunciation," "The World-Soul," and "The Vestures of the Soul," I have dwelt on that highest possible conception of self-sacrifice contained in the Doctrine of the Renunciation of Nirvâna by the Buddhas of Compassion for better service to the race, and on the nature of the Nirvânic Robes of Initiation; all of which may be read in the *Voice of the Silence*. In the present paper, therefore, I shall not attempt to say anything further on this the grandest of all doctrines that mortal ears can dare to hear. But we should never forget that here we have a teaching which, if the Esoteric Philosophy had given no other, would constitute an ideal which dwarfs all others into insignificance. It gives cause to marvel that the "cold heart" of humanity has not yet more fully welcomed the warmth of this ray from the Cosmic Sun—the Heart of the Heavenly Man. Doubtless the reason is that it is too high for the general, who have shown themselves so strongly moved by far lesser ideals. The sunlight streams down upon our "cities of the dead" and the "corpses" hide themselves away behind the walls of prejudice, and scepticism, lust and materiality, that they have built, for they know that if but a solitary ray fall upon the "bud of the lotus," in the heart, it will swell and expand and grow, and then good-bye to their "dead" pleasures and the charnel-house they love so dearly.

But we must hasten to conclusion, and no fitter ending to these Notes could be chosen than the opening Stanzas of Dzyan, which describe the Nirvânic State of the Universe before manifestation. And describing the Nirvânic State of the Universe they also describe the Nirvânic State of Man, when his seven "Principles" have blended into one, and united themselves with their Parents, the seven Rays of the Logos, on the Great Day "Be With Us," for it is they who speak these mysterious words to their child, who becomes greater than the sevenfold Parent. Then there is no Limit, no Ring "Pass Not"—all is One in the Supreme Completion, the Plerôma of Plerômas—Para-nish-panna.†

Time is not, for it lies asleep in the Infinite Bosom of Duration. Universal Mind is not, for there are no Ah-hi to contain it.

There are no Ah-hi, for the "Seven Ways to Bliss," the "Seven Sublime Lords and the Seven Truths," which are identical, are withdrawn into their Source, the Eternal Parent. The Seven Rays of the

* *Ibid.*

† Lit., Para = supreme, and Nish-panna = completion, perfection

Logos are One. The Mahâ Chohan has withdrawn the seven Dhyânis, the seven Principles of his Divine Nature, into himself.

Darkness alone fills the Boundless All, for Father, Mother, and Son are once more One.

Darkness—not our darkness, but the dark Unmanifested, dark to us because of our spiritual ignorance—Dark Space, the Father of Bright Space, the Younger, the Son, who shines forth only when the order "Fiat Lux" is given at the Dawn of Manifestation. Father, Mother, and Son are one; Spirit, Matter, and the Universe are one; and Âtmâ, Buddhi and Manas blend in unity.

Alone, the One Form of Existence stretches boundless, infinite, causeless, in Dreamless Sleep; and Life pulsates unconscious in Universal Space, throughout the All-Presence.

Unconscious—in our sense of consciousness, for it transcends all consciousness.

Where is Silence? Where are the ears to sense it? No, there is neither Silence nor Sound; naught save Ceaseless Eternal Breath, which knows itself not.

Ceaseless Eternal Breath—Âtmâ alone, One—no second. It knows Itself not, for if there were an object of knowledge, there would no longer be Unity—and in Nirvâna, knowledge is identification with Self.

What more need be said? These are great Truths. How lightly does the opinion of ephemeral Science and Theology weigh in the scale against such sublime verities!

Wake, then, remember thy SELF, and hear the words of the Flame (the Inner God) to the Spark (Man).

"*Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vâhan [Vehicle] to the Day 'Be With Us,' when thou shalt rebecome myself and others, thyself and I.*"

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EVOLUTION.

PEACE OF MIND.

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EVOLUTION.

FIFTY years ago if anyone had ventured to assert that the universe did not represent six days' work of a personal Deity, he would soon have had good reason to repent his audacity.

The few philosophers who were suspected of such heresy were looked at askance by the godly, and poor Hugh Miller committed suicide when his geological studies had rendered the faith of his fathers utterly untenable by him. The publication of the *Origin of Species* raised a storm of pious vituperation that most men would have quailed under, but, strong in the consciousness of his integrity, Charles Darwin steadily pursued his way, and he lived to see the evolution of man recognized as sound in its principles by all the best minds of our day, while those whom Coleridge so aptly terms "orthodox liars for God," could only mutter a sullen dissent from the back seats of the temple which, cleansed from their hereditary superstitions was re-dedicated to Divine Truth.

But while Theosophists duly reverence this great man and readily accept most of his conclusions, they are obliged to protest against his theories, being regarded as a full solution of the great problem of Being.

No one ever more intelligently observed the phenomena of physical life, or more patiently recorded its minutest incidents. Few could equal him in deductive reasoning, and certainly none ever surpassed him in the candour with which he proclaimed anything that told against his arguments. But he never ventured beyond physical nature. The noumenal was constantly ignored by him, and essential causes were left for metaphysicians to wrestle with, consequently his teaching is inconclusive and requires to be supplemented by occult philosophy. In order to exemplify this, I purpose dealing first with physical evolution, and secondly with spiritual evolution, or, as some term it, involution. The first will show H. P. Blavatsky's absolute confirmation of Darwin's conclusions and her acceptance of his theories. She distinctly tells us that "the Brahmins anticipated Darwin in the natural selection of species, the survival of the fittest, and transformation." *S.D.* I. 220. All, therefore, that occultists can claim is priority of theory and a fuller knowledge of the laws of Being. The second part of my paper gives some glimmers of the light which elucidates both Eastern and Western cosmogony, and enables us to offer a reasonable account of much that was previously incomprehensible. How compendious

is the occult philosophy may be seen from the following Esoteric summary. The teaching, we are told, professes to demonstrate :—

"*(a)* The existence of our planetary chain and its enormous antiquity.

(b) The actuality of the seven rounds.

S.D. II. 697. *(c)* The separation of human races, of which our present European humanity is the fifth.

(d) That these races evolve from ethereality to materiality, and from materiality back into relative physical tenuity of texture, so every living organic species of animals and vegetables changes with every new root race."

S.D. I. 106. According to Hegel, the reason why evolution occurred is :—"'The Unconscious evolved the universe only in the hope of attaining clear self-consciousness,' *i.e.*, of becoming man," explains H.P.B., and then she proceeds to affirm that "this is also the secret meaning about Brahmâ being constantly moved by the desire to create." Of course we may make a metaphysical distinction between the Unconscious and the aspect of the Unconscious called Brahmâ ; but where is the essential difference ? That which is behind phenomena "is only termed Unconsciousness in the absence of personality," consequently, if the rule "as above so below" is absolute, even the desire which is said to be in Brahmâ must have its correspondent in the Causeless Cause of Brahmâ. Therefore, though this may transcend human conception, Unconsciousness desired to become Brahmâ, and Brahmâ desired to become man.

But for all this we must never forget that "the first lesson taught on esoteric philosophy is that the Uncognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits, periodically, different aspects of itself to the perception of finite minds."

We are also told that "Para-Brahm, the root of all Knowledge, does not incarnate, but its expressed ideations form the contents of the universe."

We have then to regard man as the realised aspiration of deity : the idol or ideal of the ante-man. This leads us to some very important inferences. We are told "The Breath becomes a Stone ; the Stone a Plant ; the Plant an Animal ; the Animal a Man ; the Man a Spirit ; and the Spirit a God." If then each being is the aspiration, ideal, or idol of its predecessor, we get the Breath worshipping the Stone, and the Unconscious adoring the Conscious. The first would account for the fetishism of primitive races, the second for the vague reverence or fear which precedes the finding of an object worthy of adoration. If, too, each became that which it aspired to be, will not the same law apply to us, so that we also shall attain hereafter that which we now really desire, if that desire dominates our being ?

We are further told that "every new Round developed but one of the

compound elements known to science. Thus, the first Round developed but one element and a nature and humanity in one aspect of nature. The second Round brought forth and developed two elements, 'fire and water,' and its humanity was adapted to this condition." "The third Round developed the third principle, 'water,' while the fourth transformed the gasous fluids and plastic form of our globe into the hard-crusted, grossly material sphere we are now living on." *S.D.* I. 250. *S.D.* I. 260.

Now, except as regards the first and second Rounds, this teaching is quite in accordance with western philosophy, and when we understand what is meant by earths and humanity, even that discrepancy vanishes. "Earths are said to germinate in the universal ether or astral fluid in the womb of the Universe. These Kosmic children are at first nuclei, then ovules, then they gradually mature, and, becoming mothers in their turn, develope mineral, vegetable, animal and human forms." Evidently, then, the earth spoken of was of an ethereal texture, and did not become what we term solid till the fourth Round. It is also said: *S.D.* II. 188.

"In the beginning cosmic desire evolves into absolute light," and that the first primordial matter, eternal and coeval with Space, is neither hot nor cold, but is of its own special nature." "In the order of cosmic evolution the energy that actuates matter after its formation into atoms is generated on our plane by cosmic heat." *S.D.* I. 201. *S.D.* I. 82.

It may here be noted that the "Unconscious" must not be identified with Brahmâ, (the collective Creative forces) "a Being who is said to be possessed of the desire and the power to create, and impelled by the potency of what is to be created, evolves a fresh universe at the commencement of each Kalpa." This is the active creator, the "Unconscious" is absolute Be-ness. *S.D.* II. 58.

In the occult cosmogony "all proceeds from Prabhavâpyaya, the evolution of the creative and sentient principles in the gods, and even of the so-called creative Deity himself." We are also told that, "At the beginning of cosmic evolution Swâra threw itself into the form of Âkâsa, and thence successively into the forms of Vayu (air), Agni (fire), Apas (water), and Prithivi (solid matter)." Swâra is defined as that which is beyond spirit. The root of sound. Intonation. "The current of the life-wave; the intelligence." "The great Breath, which on every plane has five modifications, called Tatwas," which are the different principles in Nature. *S.D.* II. 107. *F.F.* 185. *F.F.* 254.

The term Spirit being derived from *spirare*, to breathe, the same idea runs through all the above quotations. It is this. The abstract idea of life existed before any of its manifestations. This idea was Motion; "breath being the One Life's one absolute attribute, which is itself, eternal ceaseless motion."

To put this into a modern guise, we may say that the cause of evolu-

tion is the desire of Deity to become conscious of its own being, and that the first objective manifestation of this desire was a correspondent of the mode of motion we know as light. Now, if there was objective motion, of necessity, there was something to move, consequently primordial matter is predicated.

This matter was at first inert and homogeneous, but afterwards under the action of the correspondent of the mode of motion we know as heat, the forms were generated in it which we cognise as atoms.

But, like most occult terms, atom has many meanings, each of which
S.D. I. 569. is true only in its special application. It may mean "A soul, a genius or
Lu. VIII. 116. angel, the first-born of the ever-concealed cause of all Causes." "Or a
B.L.T. II. 20. compact or crystallized point of divine energy." "A concrete manifestation
S.D. I. 178. of Universal Energy which has not yet become individualised." "A sequent manifestation of the One Universal Monad." "The seventh principle of a
S.D. I. 633. molecule." "That motion which keeps the wheels of life perpetually
S.D. I. 513. going." "A concretion of crystallized spirit or Akasa." Finally we are told, "An atom belongs wholly to metaphysics. It is an entified abstraction." None of these definitions, however, entirely expresses the commonly received meaning. Perhaps if we regard an atom as the ultimate differentiation of tangible substance, we shall comprehend the sense in which the term is generally used. Materialists seek this ultimate by the sub-division of matter. H. P. Blavatsky calls it "the Atman of the objective cosmos," by which we understand that which is ALL, but is not *Any*. Thus she accepts the scientific definition as true up to a certain point, and then leads us beyond it.

S.D. I. 545. H. P. Blavatsky further says:—"Though matter is eternal, atoms are born at every new Manvantara," and "there is a perpetual exchange of
S.D. I. 142. atoms taking place in Space, correlating and thus changing their combining equivalents on every planet."

Thus a universal world-stuff whose differentiations combine according to fixed laws is an idea common to both Eastern and Western cosmogonies.

The correspondent order in which Elements, Attributes and Senses evolved, is thus given:

Elements.	*Attributes.*	*Senses possessed.*
1. Ether.	Hearing.	Sound.
2. Air.	Touch.	Sound & Touch.
3. Fire or Light.	Sight.	Sound, Touch & Colour.
4. Water.	Taste.	Sound, Touch, Colour & Taste.
5. Earth.	Smell.	Sound, Touch, Colour, Taste & Smell.

This seems reasonable enough to be admitted.

The theory too, that earths originate as nebulæ in which a nucleus forms, acquires force and solidifies by rotating in a given orbit, is also one that is generally accepted as a working hypothesis.

The agreement of Occultism with Darwinism concerning the evolution of physical man is not less remarkable. We are told that "All in nature tends to become man," and that "The Monad begins its cycle of incarnations through the three objective kingdoms (mineral, vegetable and animal) on a descending curved line, and has necessarily to enter on the re-ascending curved line of the sphere as a man also."

"On the descending arc it is the spiritual which is gradually transformed into the material. On the middle line of the base spirit and matter *S.D.* II. 180.
are equilibrised in man. On the ascending arc spirit is slowly reasserting itself at the expense of the physical, or matter, so that at the close of the seventh race of the seventh Round the Monad will find itself as free from matter and all its qualities as it was at the beginning, having gained in addition the experience and wisdom, the fruition of all its personal lives without their evil and temptations."

Thus both systems teach that the human form is derived from the mineral, vegetable and animal kingdoms, but even here the difference between Darwinism and Occultism is distinctly marked. Darwinism deals only with the physical body, observes most minutely all the phenomena connected with it, but accepts them as the results of an efficient inherent force without speculating on the origin of that force.

Occultism asserts that in each case a divine Ego assumed the form suited to its evolution and, having gained the knowledge it needed, passed on to a higher state. The difference therefore is one of limitation, not of principle. The agreement seems still closer when we read "Man's organism was adapted in every race to its surroundings. The first Root-Race was as *S.D.* II. 46
ethereal as ours is material." No Darwinian would object to this, but he would begin at the third race, regarding the previous ones as metaphysical speculations.

"The Oriental genealogies embrace a period of three and a half Rounds; they speak of pre-human periods, and explain the descent into generation of each Monad, or manifested spark of the One Unity. They shew each of these human sparks dividing into and multiplying by, first the Pitris or *S.D.* II. 322.
human ancestors, and then by human Races. These sparks or Monads are born from the latent condition of gods into the land of works, as men, because that is the way to final liberation." What this final liberation really means is difficult to understand. It cannot signify merely release from the obligation to re-incarnate, because we are here told that incarnation is the way taken by the Monads to obtain final liberation. We can only say it has some deep meaning that at present is beyond our understanding.

Occultism continues: "However countless in our conceptions may be the number of incarnating Monads, still there must be a limit. Karma-Nemesis, whose bond-maid is Nature, adjusts everything in the most harmonious manner, therefore the fresh pouring in of Monads ceased as
S.D. II. 302. soon as Humanity had reached its final development. No fresh Monads have incarnated since the middle point of the Atlanteans. Hence, excepting
S.D. II. 196. in the case of young children and of individuals cut off by some accident, no spiritual entity can re-incarnate before a period of many centuries has elapsed. Moreover, a reasonable time must be given to other animals for their evolutionary progress." "The animal Monad does not re-incarnate in the same but in a higher species."

The order of progression is thus stated:

"While the human Monad has passed on the seven globes in the first Round, through the mineral, the vegetable and the animal kingdoms; in
S.D. II 635. this (the fourth) Round every mammal has sprung from Man, if the semi-ethereal, many-shaped creature with the human Monad in it who appeared in the first two Races can be regarded as Man."

Now if on any globe and in any Round both Man and animals are descended from "a semi-ethereal many-shaped creature with the human Monad in it," clearly Darwin was in accordance with H.P.B. when he claimed for them a common ancestor. The following still further corroborates this contention.

"The rough mould that was developed for the use of Man in the preceding Round was a gigantic ape-like creature. Nor was Man what he is now during the first two and a half Root Races of this Round. That he reached only eighteen million years ago. Then, according to tradition and Occult teaching, he was 'a god on earth who had fallen into matter, *i.e.*, generation.'

S.D. II. 261. "The transformations through which Man has passed are on the descending arc. This is centrifugal for spirit and centripetal for matter. The transformation he now prepares to go through on his ascending path will reverse the direction of the two forces. Matter will become centrifugal and spirit centripetal.

"All such transformations are next in store for such anthropoid apes also as have reached the remove next to Man in this Round.

"These (apes) will be the men of the fifth Round, as present men inhabited ape-like forms in the third, the preceding Round."

Could any words more plainly state that apes have developed into men in the past and that they will continue to do so in the future? This is asserting more than Darwin even conjectured. He only claimed that apes and men had a common ancestor. H. P. Blavatsky teaches that actual apes develop into actual men. In her *Glossary* too, she defines evolution

as "the development of higher orders of animals from lower," and she further tells us that with the ancient sages "evolution began from pure Spirit which, descending lower and lower down, assumed at last a visible and comprehensible form and became matter. Arrived at this point they speculated in the Darwinian method, but on a far more large and comprehensive basis." Still we are warned it must not be forgotten "that primeval man was man only in external form, he was mindless and soulless at the time he begot with a female animal monster the forefather of a series of apes." *S.D.* II. 180
In other words, the common ancestor made a misalliance, and the result was an unsatisfactory progeny, whose mental evolution has not been so rapid as that of his legitimate offspring.

The *Zohar* says "the real man is the soul and his material frame is no part of him. Man became the living and animal unit from which the cast-off clothes determined the shape of every life and animal in this Round. *S.D.* II. 290.
That is, the Divine Idea evolved in consecutive stages, each order of monads assuming the form abandoned by its immediate predecessor, and therefore in this sense man may be said to have created insects, reptiles, birds, and animals."

It is then, perfectly clear that up to a certain point we can claim modern scientists as brother Theosophists. Like us they have devoted themselves to fearless truth-seeking. With exemplary patience they have observed phenomena, compared incidents, and drawn inferences. From time to time they have formulated theories and defended their conclusions with the best evidence they could adduce. In no case have they retained those theories when fuller knowledge or intelligent criticism has proved them to be unsound. But they are not unstable weathercocks to be twisted hither and thither by the crude fancies of illusionists. They rightly demand that our theories shall be stated in intelligible language; that our assertions shall be substantiated and that both shall be submitted to the same test that their theories and their assertions are required to resist.

If we are not prepared to do this, we certainly shall not advance the cause of Truth by shrewish scoldings that betray our irascibility, or by vain vaunts of superior intelligence that only demonstrate our stupidity.

And now, having said this in vindication of Western philosophy, I shall endeavour to show how far Occultism supplements it. "For," as H. P. Blavatsky says, "Esoteric Philosophy only fills up the gaps made *S.D.* II. 105.
by science and corrects her false premises."

Herbert Spencer describes evolution as "an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity: during which process the retained motion undergoes a parallel transformation." Like Occultism, therefore, science postulates motion as necessary

to Being, and both systems ascribe all phenomena to the various modes of motion.

Expounding the Oriental theory, H.P.B. says, "that worlds and men were in turn formed and destroyed under the law of evolution and from
S.D. II. 84. pre-existing material until both the planets and their men became what they now are in the present cycle; opposite polar forces, an equilibrised compound of Spirit and Matter, of the positive and negative, of the male and female. Before man could become male and female, physically, his prototype, the creating Elohim, had to arrange his form on this sexual plane astrally. That is to say, the atoms and the organic forces descending into the plane of the given differentiation had to be marshalled in the order intended by Nature." We are also told that "physical Nature when left to herself in the creation of animal and man is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it
S.D. II. 56. comes to the turn of spiritual man, independent and intelligent powers are required for his creation besides the 'coats of skin' (or fleshy bodies) and the breath of animal life. The human Monads of preceding Rounds need something higher than purely physical materials to build their personalities with, under the penalty of remaining even below any Frankenstein animal." What happens is said to be this. "The most developed Monads, the Lunar Pitris, pass in the first Round through the whole triple cycle, the mineral, vegetable and animal kingdoms, in ethereal, filmy and rudimentary forms, in order to clothe themselves in and assimilate the nature of the newly-formed chain. They are the first to reach the
S.D. I. 175. human form on globe A in the first Round. It is they therefore who lead and represent the human element during the second and third Rounds. These are the first class of the Monadic Host. The second are those Monads that are the first to reach the human stage during the first three and a half Rounds. The third class are the Monads which, by reason of Karmic impediments, will not reach the human stage at all during this Manvantara." That is, those who do not pass beyond the anthropoid status.

S.D. II. 349. "The Pitris, we are told, left their own physical bodies and incarnated in the 'empty form'."

S.D II. 366. "These beings appear first as 'Gods' and Creators, then they merge in nascent man, to finally emerge as divine Kings and Rulers."

While therefore Darwinism limits its conception of individuality to one transient physical Being, and regards only the race as perfecting, Occultism maintains that each Monad incarnates over and over again until, matured by the Atmic Ray and enriched by the experience of countless lives, it is transplanted to another garden of the Lord, and there begins a still higher course of evolution, under improved mental and physical conditions. In

the one case there is a failure to attain an adequate end; in the other there is an unbroken persistence and an eternal progression which satisfies our aspirations and can be accepted by our reason.

"The Secret Doctrine also claims to have postulated three new propositions. It teaches *(a)* the simultaneous evolution of seven human groups on seven different portions of our globe; *(b)* the birth of the astral before the physical body, the former being the model for the latter; and *(c)* that man in this Round preceded every mammalian—the anthropoids included—in the animal kingdom." S.D. II. 1.

As regards the first and third propositions, anthropologists will be delighted if such hypotheses can be demonstrated, and they will readily consider any evidence that can be produced in their favour. But the laws of science forbid them to accept any statement on the bare word of an unknown assertor, however persistent may be his claims to superior knowledge. In these cases then a verdict of "not proven" must be recorded, and the theories must remain *in nubibus* till sufficient evidence is forthcoming to substantiate them.

The second proposition is incapable of sentient demonstration. I will therefore endeavour to formulate the occult teaching, and then leave each of you to draw such conclusions as may seem logical to you.

In my previous paper (published in *Theosophical Siftings*) I tried to show that, on every plane, consciousness was identical with Akasa, the first film on the boundless expanse of Jiva, and that abstract divine consciousness evolved differentiated or individualised divine consciousness. Now we have been told that the Unconscious or Absolute evolved the conscious or Finite in the hope of attaining clear self-consciousness, *i.e.*, of becoming man.

Man, then, being the aspiration of the Absolute, it is first of all encumbent on us clearly to understand what is the true occult signification of this term.

Philologically the primary meaning of man is "to think." Its S.D. II. 91. secondary signification is "a thinker." "In esoteric language it is not the form of flesh, blood and bones which is referred to as man, but the inner divine Monad with its manifold principles or aspects." "An intelligence S.D. I. 635. that has reached the appropriate equilibrium between spirit and matter." S.D. I. 106. "The divine Monad, not the thinking Entity". We must therefore look S.D. II. 180. beyond the mere philological signification. Dvivedi tells us "that man is the equivalent of to be conscious of; also of that which cognises or becomes conscious of," and as thinking is active consciousness, and an M. 82. intelligence is a vehicle of consciousness, this definition may be accepted.

Now if individualised consciousness and man are identical, whatever is individually conscious is man; consequently a conscious deity and

conscious dust-speck are equally man on their respective planes of being.

When, therefore, Occultism speaks of man in a general way, it does not mean a divine, spiritual, animal, vegetable or mineral Monad; but simply the Unconscious become conscious in some form or other.

Now search where you will, test what you please, nothing that exists *is* or *can be* without its degree of consciousness. Does not the tiniest dust-speck recognise its chemical affinity and *will* to unite with it, so is it not in that aspect a humble correspondent of the Yogin who *wills* his union with *his* affinity, the infinite Brahm?

This conscious deity, or man, is omnipresent, and by tracing the evolution of consciousness we shall perhaps obtain the key to every evolution that ever has been or ever can be, and so may obtain some perception of the "beautiful order" in the Universe: the Law that men call God.

Sir William Hamilton defines consciousness as *(a)* "the knowledge of sensations and mental operations, or of what passes in one's own mind; the act of the mind which makes known an internal object; *(b)* immediate knowledge of any object whatever." Consciousness, therefore, is identified with knowledge, and knowledge, according to Locke, "consists in the perception of the truth of affirmative or negative propositions."

These definitions are very good so far as they go, but no one can pretend that they are exhaustive.

I certainly am conscious of the "not I" through mental operations, or, as modern scientists maintain, through muscular vibrations culminating in molecular changes in the grey coating of the brain. But both mind and brain are my properties, not the "I" who knows, while what I ask is how external things, be they physical objects or scientific propositions, are assimilated by my consciousness, and so become a part of my inner Being? That this is so is undeniable. My earth-life is a succession of states of consciousness, and, to me, I am each state so long as it lasts. To myself, therefore, my knowledge is my Being. I am that which I know. My physical and mental forms are what I seem to others, *i.e.*, the outward manifestations of my inner man. The same reasoning applies to everything, even to those which have but one state of consciousness, and clearly each must *be* before it can become manifest to others.

But there is another thing which requires consideration. When we speak of a state of consciousness, we distinguish between that state and consciousness itself; therefore we still have to answer the question "What is it which passes through these various states of consciousness and which is ever unchanged through millions of personal mutations?"

H. P. Blavatsky says: "The human Ego is neither Atman nor Buddha, but the higher Manas; the intellectual fruition and the efflor-

escence of the intellectual self-conscious Egotism, in the higher spiritual sense." "The ancestral heart, the re-incarnating principle." "Self; the consciousness in man, 'I am I.'" *S.D.* II. 79. *S.D.* I. 220. *H.P.B.* III.

In the *Voice of Silence* the Ego is said to be "spiritually a ray of a planetary spirit." In *Esoteric Buddhism* it is called "A consciousness of the potential attributes of a human entity, a unity progressing through various spheres or states of being, undergoing change, growth, and purification all through the course of its evolutions—that it is a consciousness seated in this or that or the other of the potential attributes of a human entity." While Rama Prasad tells us that "the Ego is the reflected image of the Logos in Karana Sarira, or 'Man's Individuality.'" It is also called "The subjective individual consciousness," and we are told "Beyond this is the highest Ego which is divine and impersonal." *V.* 84. *E.B.* 37. *N.B.G.* 5. *N.B.G.* 20. *R.Y.S.* 23. *H.P.B.*

Thus, however deeply we search, there is ever something beyond our conception. That which we can only intuit as a Being to whom our Egos are a vehicle of manifestation, while even this Being, too vast for comprehension or definition, appears in our subjective consciousness as a still diviner vehicle by which a Be-ness, infinite and inscrutable, manifests to its own consciousness.

This consciousness, as I endeavoured to show in my previous paper, is what the Hindus term Akasa, and it is here that we find the true start-point of evolution.

Now, "consciousness," we are told, "implies limitations and qualifications, something to be conscious of and someone to be conscious of it, while absolute consciousness contains the cogniser, the thing to be cognised and the cognition." *S.D.* I. 56.

H. P. Blavatsky tells us "the visible universe of spirit and matter is but the concrete image of the ideal abstraction." "It was built upon the model of the first divine idea," while an idea is defined as "a necessary truth." "The connecting medium between body and spirit." *I.U.* I. 342. *R.Y.* 13. *I.U.* I. 250. *I.U.* I. 399.

First, then, we get a divine idea limiting divine consciousness. This primordial idea we call being, which, as a differentiation, is, necessarily, limited no-thing or be-ness.

Now the idea "being" dualises as infinite and finite. The first remains unchangeable; the second divides into spiritual and material, each of which can be divided and subdivided *ad infinitum*.

Thus each differentiation or sub-differentiation is the manifestation of an idea or sub-idea in universal consciousness; an Akasa by which a fresh evolution of being begins in universal life or be-ness. Whether this Akasa evolves a Kosmos or a dust-speck is immaterial. Either is an aspect of the Absolute, and neither can be more.

H. P. Blavatsky says: "The cycles of septenary evolution in septen-

S.D. I. 267. nial Nature proceed thus:—(1) the Spiritual or Divine; (2) the Psychic or Semi-Divine; (3) the Intellectual; (4) the Rational; (5) the Instinctual or Cognitional; (6) the Semi-Corporeal; (7) the purely Material or Physical Natures. All these evolve and progress cyclically, passing from one into another in a double centrifugal and centripetal way. One in their ultimate essence, seven in their aspects."

She also tells us that even gods have to pass through states which are *S.D.* I. 188. referred to as "Inmetalization, Inherbation, Inzoonization, and finally Incarnation."

From this, however, we must not infer that gods are ever metals herbs, or zooids such as we know on earth, but only that they manifest the divine idea of these forms on their own plane of being. Consequently, a Yogin of to-day may possibly attain the development that will fit his Ego to become the soul of a dust-speck in some higher sphere, where, passing through the various stages of evolution, he may ultimately reach Brahmâ-Loka, and henceforth be a god to the humanity of our earth.

It is only by recognising in everything the manifestation of a divine idea, and regarding all ideas as perfecting by differentiation and each differentiation as progressing by sub-differentiation, that we can understand what is meant when H. P. Blavatsky says, "while the Monad is cycling downwards into matter, the Pitris are evolving *parri passu* with it on a higher and more spiritual plane; descending also relatively into matter on their own plane of consciousness. Having reached a certain point they meet the incarnating *S.D.* I. 246. senseless Monad encased in the lowest matter and, blending the two potencies, spirit and matter, the union produces the perfect Man, the terrestria symbol of the Heavenly Man in Space." What is this but a correspondent of the Unconscious becoming Conscious by differentiation of itself?

If anyone asks, how can these things be? let him study the evolution of ideas in his own consciousness.

K.T. 136. The first idea which he finds in himself is Ahamkara, "The conception of Egoship." "The I-creating faculty" which, for each of us, differentiates be-ness into I and not-I. Now the "I" is possessed of "Kriyasakti," *S.D* I. 293. the mysterious power of thought which enables it to produce external *S.D.* II. 173. perceptible phenomenal results by its own inherent energy." "The divine power latent in the will of every man."

Therefore, when the "I" has become conscious of unconsciousness, it naturally desires to know what that other mode of being really is. Just as *L.R.N.* 42. "Adi-Buddha wished from One to become many," so it is with us.

I.U. I. 399. Presently an idea is intuited, and the connecting link between body and spirit is formed. "A necessary truth" is conceived by the consciousness, and creative thought begins the evolution of it by bisecting this primal cell of spiritual life. A nucleus, a nucelolus and a nucleolinus are

formed in each half; then each is elongated, constricted and finally divides just as the parent cell divided. This process is repeated over and over again, the organism becoming ever more and more complex, and, as needs arise, so do cells adapt and aggregate themselves to satisfy those needs. As it is with the spiritual man, so is it with the physical, both proceed, step answering to step, on their respective planes.

As Professor Virchow says, "The cell is the seat and carrier of individual life; in it resides the *vita propria*. Since the cellular constitution of plants and animals has been proved, and since cells have become recognised as the essential living elements, the new science of biology has sprung up. It has not brought us the solution of the ultimate riddle of life, but it has provided concrete material, anatomical objects for investigation, the properties, the actions and the passions of which we can analyse." R.S. Lecture, March, 1893.

Clearly then scientists claim no finality for their theories, and if we can offer them a logical solution of the riddle of life they are quite prepared to accept it. But this solution must not be the mere *ipse dixit* of anyone. That they will not and ought not to accept.

What we have to offer is something of this sort:—

When the Idea of Motion arises, Thought stirs consciousness, and every plane of it responds in its own way. If the Idea is defined as the using of a hand, muscular contractility transmits the impulse to that hand. Should the Idea be further specialised, say, as piano-playing, the fingers will move along the key-board, and their structure will be modified to perfect the performance. That is, every one of the millions of lives, or cells, which constitute the body will receive an impulse that will modify its motion, and this modification is the measure of its consciousness, while the sum of all the modifications in the organism will be recorded by the molecules of the fingers and other organs specialised for such work as is now demanded by the Will.

Looking at it in another aspect we say the intuition of music is embodied in thought: that thought is embodied in muscular motion and the result is such a modification of a physical form that motions are imparted, to ethereal vibrations, which convey a consciousness of melody to those whose organs of hearing are fitted to receive and transmit the modified motions of the universal ethereal medium proper to our earth-life.

Here we get a definite intuition, definite thought, definite muscular motion, definite physical modifications, definite ethereal modifications and definite consciousness, all correlated and each differing from everything else on its own plane.

We notice too that the series begins with consciousness and ends with consciousness; while motion is the one essential throughout. Now motion is protean, and in its varying forms we find the cause of all differences.

But what is the cause of that cause? To this materialism has no reply.

Occultism takes us from the Individual to the Universal and answers thus. There is but one life, endless and homogeneous. To us this life is manifested as motion, but essentially it is ever at rest. Each Being is a mode of motion embodying an Idea. That Idea was an innate possibility which, responding to universal Will, manifested in Universal consciousness and became an effect whose scope and duration are limited by the Will which called them into Being. When the "Infinite" ceases to be conscious of it, each Being immediately will cease to *be*, just as, to us, music is silenced the moment we become unconscious of it. If, then, the consciousness of the "Infinite" be eternal, so must they be who abide in it. Differentiation, therefore, is the multiplication of Ideas, or modes of motion, each being a specialised divine consciousness, and the opposition of these motions constitutes what we term Egoity, while their harmony is Law, their unison Nirvana.

Now just as an Idea acquires force when it is logically demonstrated, and as motion becomes impervious in proportion to its speed, so does consciousness acquire solidity as its Egoity grows intense. The subjective becomes objective and the objective tangible till at last consciousness can apprehend it not only by cogitation but also by the specialised organs which have been evolved in obedience to the law of necessity. Thus, as we are told, "everything is Divine Thought," whatever are its modes of manifestation.

S.D. I. 340.

This theory by no means implies a supernatural or personal Creator. The omnipresence of one intelligent Be-ness, whose being is "eternal becoming," answers every logical requirement. True, our consciousness evolves an Idea of that Be-ness which to us, is a god-like image and which, we may rightly seek to *be*, but to claim universal adoration for a finite conception of the Infinite is a presumption repugnant alike to reason and propriety.

What Occultists hold is that this intelligent Be-ness preceded every form of matter which physicists can experimentalise upon, and that only through the consciousness of this Be-ness can any of its manifestations have Being or become conscious. Evidently, without this consciousness, there would be no needs and therefore no evolution, consequently there would be no philosophers to speculate upon it.

In answer to the question "How does man differ from other animals?" we are told that the Agnishwatta incarnated in the Third Race and so made man perfect. And in another place, "that by incarnating in the still witless man of the Third Race, the Râkshasas made him *consciously* immortal." Now the Râkshasas or Adversaries are only the other aspect of

S.D. II. 164.

the Agnishwatta, so they are really identical. As H. P. B. italicizes *consciously*, she apparently wishes us to understand that a consciousness of immortality was the real gift then bestowed on Man.

Agnishwatta are said to be "Pitris; Kumaras; the seven mystics ages; the solar deities who fashion the inner Man;" they are also called "Manasa Dhyanis, the givers of intelligence and consciousness to Man". They are said to be chaste youths, too divine and pure to have creative passions. Having no astral body they were unable to create physical Man, yet they alone could complete Man. In their past births they failed to maintain their domestic fires and to offer burnt sacrifices, so they have lost their right to have oblations of fire presented to them." They are "Independent free Intelligences who remained behind instead of going with the other Pitris to create Man on earth. The true esoteric meaning of this is that most of them were destined to incarnate as the Egos of the next crop of Mankind." *S.D.* I. 87. *S.D.* I. 181. *S.D.* II. 78. *S.D.* II. 79.

All this is very poetical but at the same time very puzzling. It is quite possible that human Egos have now developed into superior Beings who incarnate from time to time in order that Humanity may receive a new and necessary impulse. But how was it in the very genesis of humanity? If "everything in Nature was, is, or will be Man," who incarnated in the third Race of the first Round of the first globe of the first Maha-Ḱalpa?

Then, according to Occult teaching, what we know as Nature was too ethereal to be cognised even by our spiritual senses and existed only as a subjective possibility. Either therefore there was no incarnation in a third Race, in which case the Order of Being is not immutable and everlasting, or else supernatural Beings did manufacture man, and we are only substituting seven personal creators for the orthodox one anthropomorphic mechanic—a change that would not seem very material to serious Truth-seekers.

If, however, we treat the whole as allegorical, we obtain a much more satisfactory result. Perhaps the key to it is this. The Agnishwatta are called Deities, and Deities in Occultism are "the universal creative Laws." *S.D.* II. 595

Now as you proceed in Occultism you find more and more stress is laid upon what is called the "central Spiritual Sun," while our "God of Day" is degraded to a mere physical "Life-giver" of male potency which has its proper correspondent on every earthly plane. The "chaste youths" therefore cannot reasonably be associated with our solar orb.

The true Sun is called "The centre of rest to which all motion is ultimately to be referred. Round this central Sun, we are told, the first systematic sun revolves on a polar plane; the second on an equitorial plane; while the third is our sun, the only one visible to us. These four solar bodies are the organs on whose action depends the evolution of life on *S.D.* II. 240.

S.D. II. 241. *I.U.* I. 342. the planet Earth." Spiritually the central Sun is "That which in conjunction with the polar Sun radiates on Man his Atma." "The Soul, animating the purely spiritual Universe; the highest Deity."

If we turn to symbology we find that the Sun or fire stands for the Divine Spirit: the Moon or water for the Divine Soul, these again standing for the Father and Mother of the Human Soul on our plane.

Then, according to Occultism, the human Races are not special creations; "they are born one from the other, grow, develope, become old and die. Their sub-races and nations follow the same rule, while each Root and sub-race adds to its own characteristics the senses evolved by proceeding Races." *S.D.* II. 443.

"Siva, the destroyer, is only evolution and progress personified. He destroys things under one form but to recall them to life under another more perfect type." He is ruthless, then, only to the personality, while he is most beneficent to the individuality.

Is it then unreasonable to conclude that the real meaning of our allegory is this?

Ideas or differentiations of motion are ever intuiting in the universal consciousness and manifest on the lower planes as soon as they have evolved fitting vehicles on those planes. The first principle which issues from the Divine Mind is Ahamkara or Egoism. This when differentiated and sub-differentiated acquires force by the law of evolution. While it was the Sole Principle on the physical plane its countless specialisations occupied all consciousness and made it almost impervious by any other Idea; incapable of any other motion. Still, being a manifestation of Deity, as divine cognition proceeded so did Egoism progress and slowly evolved a consciousness of the correlation of each Ego with all other Egos on the same plane of Being. Then came an intuition from which was evolved a consciousness of the unity in which countless worlds are one Kosmos governed by one Universal Law. Egoism was now blended with Altruism and in the One evolved a consciousness of its amenability to All.

It was not, however, till the advent of what Occultism calls the third Race that the Human Ego was able to intuit an origin higher and purer than that of the animal form which incarnated it. Consequently solar or phallic worship prevailed. But in the third Race the idea of a divine Indweller was intuited and that revolutionised Man's conception of the Universe. As this Idea evolved, the meanings of many mysteries were revealed to Man, till at last he knew that beyond the world, and the forces he had hitherto regarded as the creators of it, is an omnipresent Be-ness of which his Being is the highest and truest manifestation. That though born in the flesh he is not of the flesh but is a One-ness of the divine essence in which are the potencies of all things.

I think, too, we must admit that at any rate some scientists are not very far from the truth when we find Professor Drummond regarding evolution "as a living power working its way through endless transformations." If that is not Occultism what is? for we are expressly told the Monad is "the evolutionary force imprisoned in a vegetable or animal body." Besides H.P.B. says "the living, active and potential matter which culminates in physical man is pregnant *per se* with that animal consciousness of a superior kind, such as is found in the ant and the beaver, which produces the long series of physiological 'differentiations." Surely she and Professor Drummond are not irreconcilable.

Lowell Lectures

S.D. II. 110.

S.D. II. 120.

"No spiritual and psychic evolution is possible one arth for one who on that plane is inherently perfect and cannot accumulate either merit or demerit."

S.D. II. 242.

Finally, if the conclusions of modern science are so often confirmations of the old philosophy, is not that philosophy worthy of our respect, even if we cannot yet prove everything that it teaches us?

R. B. Holt.

S.D.—Secret Doctrine.
I.U.—Isis Unveiled.
K.T.—Key to Theosophy.
H.P.B.—Madame Blavatsky's Glossary.
R.Y.—Raja Yoga.
E.B.—Esoteric Buddhism.
M.—Monism and Advaitism.
V.—Voice of Silence.
F.F.—Nature's Finer Forces.
B.L.T.—Blavatsky Lodge Transactions.
N.B.G.—Notes on The Bhagavad Gita.
Lu.—Lucifer.
L.R.N.—Language and Religion of Nepal.

PEACE OF MIND.

When atoms are in disharmony there is warfare between them. This warfare is the result of attempts to restore equilibrium *inter se*. Why is there sickness; whence proceed earthquakes, accidents, etc., which daily overtake us in this world? Is it not atomic nature adjusting the equilibrium of her atoms? When a man receives an injury to one of his limbs, does not he set about to restore that limb into harmony with the rest of his body? What are events but the steady march of atoms disposing themselves into groups, ever-changing, varicolored, guided by determinate laws of correlation and opposition, but all destined finally to unite together into one perfect whole?

In the kingdoms of nature inferior to man these laws have a natural play of cause and effect produced by the actions of irresponsible entities, but when it comes to man, the great war on earth begins, for in man nature has found her worst enemy and braces herself for the struggle. Yes, man who is to stand conqueror at the last, must learn to fight the bitterest of all battles—the battle of life over death. And as man by action gains experience, so surely will he find that success in life is founded on 'experience.' And this experience is not of parts but of the whole.

The experience of countless years of vicissitude tempered by short intervals fraught with success, under circumstances and conditions the most varying, is the lot of all of us, till pride and ignorance yield to a truer understanding of nature and teach us that to live in obedience to and in harmony with her is the royal path which leads to the "peace of mind which passeth all understanding." Then, when our eyes are opened and we awake from the long dark night of ignorance to the glorious dawn of unveiled perception, and our consciousness thrills responsive to the music of the spheres, the fight will be at an end and we shall have conquered death, and be no more reborn on this earth, our whilom battle-ground.

Until we achieve this grand result, there can be no real peace of mind for us.

We all, of course, from time to time, experience an inward contentment, but how momentary and evanescent it is!—it is merely a calm between the storms.

Do what you know to be right with all your might. Follow untiringly in the footsteps of the great ones of the earth, who have appeared from time to time to cheer and uplift the sinking and doubting hearts of humanity—hold their great example before your eyes and trust to the same spirit, which animated them and is *in you* during the bitter hours of struggle and despair. The more steadfast you are, the sooner will come the bright light of a deeper knowledge, divine wisdom bought of suffering, and then the peace of mind which we all so greatly long for.

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THE LEGEND OF THE GRAIL.

By R. Machell.

The Legend of the Grail is familiar to most people of this country in the three versions popularised by Malory in the *Morte D'Arthur*, by Wagner in *Parsifal*, and by Tennyson in his poem of "The Holy Grail." But these are all drawn from a mass of legend and romance which has been well analysed and examined in Nutt's book on the subject. There is to be found a varied choice of legends on the subject, the majority having many features in common and some differing in most important points. The difficulties of the commentators and students of these legends are enormous, when they are tied down by the ordinary limits imposed by Western science and history. But the student of Theosophy may see a possibility of finding clues that must remain hidden for one who does not recognise the existence of a central body of myth and allegory from which all the traditions have sprung, whether they be myth of Hercules, of Chrishna, of Christ, of Arthur, or of the Sleeping Beauty, or any other folk tale or sacred myth. All true myth is in its essence sacred, that is, secret.

The great mass of the legends, romances, poems, &c., of the Grail and Arthurian cycle seems to have come into existence about the twelfth century; but this does not interest the student who seeks the meaning rather than the history of the stories, the jewel in the casket rather than the measurements and date of the casket itself.

The forms of the legend are many and varied, and it is useless to attempt an examination of the many variants in a paper of this kind; but we may well examine somewhat the main story, which is more or less to be found in all the versions. First there is the tradition of the existence of the mysterious court of the Rich Fisher, the fisher king who fishes for a mystic fish, and at his court are kept the Grail, the spear that drips blood, and the broken sword and the silver dish: and whoso finds the court, which is ever difficult to discover, and mostly is found by chance after long wanderings, if he ask concerning the Grail, the spear and the sword, shall be enlightened and great benefit shall accrue to all the land, and the maimed king shall be made whole who was wounded by a spear for his hardiness in essaying to draw the sword, and who may not be healed till the Grail Knight come. Also in some of the legends the King Brous knows certain secret words which he must impart before he can die to him

who achieves the great adventure of the Grail quest, and who becomes in turn the guardian of the Grail and the successor to the throne. All these three kings are in some cases mixed up and become one, and the names are changed; in one case it is Gawain who finds the Grail Castle and in another it is Percival, and again Parcifal, and later it is Galahad. Then the monks had much to say in the matter, and the old Celtic myth became converted into a Christian poem, and an origin for the cup, the spear, &c., was invented in accordance with the accepted version of the Christ myth, itself I believe a form of the same mystic initiation mystery.

The Grail is always a cup except in one version, which claims an independent origin, and in that the Grail is a stone, which of course at once suggests the philosopher's stone, as the mystic vessel containing the blood suggests the Elixir of Life: those two strange symbols of that school of mystics who concealed their philosophy under the guise of alchemy.

In some of the legends the incidents which lead to the quest of the Grail are not alluded to, and in others the object of the quest seems vague and prominence is given to the various trials and difficulties met by the knight who essays the adventure. There are two versions which are extremely interesting, and which, though differing very widely on the surface, are brought into place at once by the application of one or other of the keys supplied by the teachings given out in Theosophical writings, and more particularly in *The Secret Doctrine* and in *The Voice of the Silence*, by H.P.B. The one is the version found in Sir Thomas Malory's *Morte D'Arthur*—printed by Caxton at Westminster in 1485 — and which has been to a great extent followed by Tennyson in his "Morte D'Arthur." This version is cast in a mould which shows that the old myth was applied to tell of a school of mystics or a body of occultists and cast in Christian terminology and made to fit the current Christian mysticism, but still the old myth shows through the outer garment in spite of the change of form. We have the Round Table all assisting at the feast of Pentecost, and with Galahad, the new knight, knighted by Lancelot, who is said to be his father. And the mystic character of these two great knights is shown when Queen Guinevere remarks that "Sir Launcelot is come but of the eighth degree from our Lord Jesu Christ, and Sir Galahad is of the ninth degree from our Lord Jesu Christ; therefore I daresay they be the greatest gentlemen of the world." Galahad shows himself the promised knight by the trial of the sword, for he alone can draw forth the sword which is found stuck in a great stone that is seen "hoving on the water," and then he accomplishes a similar trial with a shield, and proves himself the best knight in the tournament and sits in the Seige Perillous, wherein no man can sit and escape with his life except it be the promised knight who is to accomplish

the adventure of the Sangreal. Then in presence of all the knights of the Table Round and the King, the mystic vessel passes veiled through the hall, and the hall was filled with strange odours and every man found the meat that he most desired spread before him—which sounds very prosaic if taken literally, but if we take the vessel as the symbol of Wisdom which contains the Truth, and which even when veiled is a mystery that is only seen for a moment by a few and face to face only by the successful candidate, who devotes his life to the pursuit and is strong to achieve, by virtue of strength, which he must have acquired in previous life and effort. For in all cases the chosen knight is shown powerful beyond all other men even before he begins his career—as in the *Lay of the Great Fool*, and in the Welsh *Mabinogi of Peredur*, and in *Parcifal;* as also in the *Light of Asia* we read of the triumph of the young Prince Siddartha, who later becomes the Buddha when he too has found the Truth. This quest is not for all at this time, but for all who will, when they shall have brought themselves in harmony with the laws of their own nature and so become able to meet the enemies they have to encounter.

Then Gawain swears to seek the Grail for a year and a day, because he had not seen it except veiled, and so all the Knights of the Round Table swear to go on this quest, and are bitterly reproached by Arthur, who tells them they are not fit to attempt a spiritual quest, and by so doing they are abandoning the preservation of the kingdom which was in their hands to follow false lights, will-o'-the-wisps, and all deceptions, being not pure enough to distinguish the true from the false, and so his goodly fellowship of noble knights should be destroyed, yet, for that their vows must not be broken, they must go. And so they depart, each alone, though their ladies and wives would fain accompany them, but the hermit Nacien forbids that any knight shall be accompanied by his lady on that quest. Here we see the monkish influence coming in, and the woman looked upon as the evil side of man. And perhaps in nothing is it more difficult to distinguish the true myth from the overlying variants than in the question of the sex relations. For we find at the same time the aspirants bound to strict celibacy and absolute purity of thought and deed, and at the same time united to the released damsel, and sometimes to several others. I think the confusion is due to the allegorical accounts of the union of the various principles in man, such as the emotional soul with the thinking soul, and the soul with the spirit, and so on in various degrees and subdivisions, coming down to the numerous magnetic centres in the body in which the different currents are united, and which are personified in the most elaborate manner in the ancient Hindoo myths. Then sometimes the parent force after giving off a branch re-absorbs it, and this may be described as a father marrying his daughter, and so on, and so long as the

original allegory remains in its first form, it may possibly be read again, and instruction in psycho-physiology be obtained; but once it has been bowdlerized into a conventional story of a good king and a wicked knight and a false queen, all that allegory is destroyed. Then, on the other hand, a simple account of the struggle of a soul to obtain enlightenment by means of self-conquest, would shew the aspirant as fighting against all his lower passions, and consequently as living celibate and in strict asceticism. But when the modern student of folklore finds these different stories all told of the same hero, he is put to great extremities to reconcile the two, and usually falls back upon the useful explanation that these things are due to the poetic fancy of the writer.

So Tennyson makes the attachment between Arthur and the wife of King Lot of Orkney purely platonic, but in the Malory version Modred is born of that attachment, and Merlin prophesies that the incestuous union will ruin Arthur and the realm. Tennyson also omitted to mention the massacre of the Innocents which Arthur ordered in order to destroy the child that should be born on May Day, and who should cause his destruction. Thus we have the good King Arthur playing the *rôle* of the wicked King Herod, and so on; the foundation remains, but all else is turned topsy-turvy to suit the particular form of religion prevailing in any particular country.

In the *Conte du Graal*, there is a prologue which seems freer from the later Christian interpolations, and therefore more interesting. "The Story tells of the 'Graal,' whose mysteries, if Master Blihis lie not, none may reveal," and this at once stamps all that follows as more or less allegorical. "The wells and springs of the rich land of Logres harboured damsels who fed the wayfarer. But King Amangous did wrong to one and carried off her golden cup, so that never more came damsels out of the springs to comfort the wanderer." Here we are at once reminded of the myth of Truth who lived in the well, and also of the stories of ancient races that enjoyed knowledge and power over the forces of nature, until these powers were turned to ill account, and were then removed. Thereafter the springs dried up, the grass withered, and the land became waste, and no more might be found the court of the Rich Fisher, which had filled the land with plenty and splendour. Arthur's knights then, hearing of the ill done to the damsels, resolved to restore them, and sought long the court of the Rich Fisher, and Gawain found it, but failed to ask the necessary questions as to the Graal, the spear that dripped blood, and the broken sword, and before him, Percevauld le Galois found the court and asked whereto the Graal served, but nought of the spear and the sword, so that he had again to seek the court which had vanished—having only partially succeeded in the trial—and the court was found seven times. The land in

the meantime was repeopled by a caitiff set who sprang from the wronged damsels, and these people built the Castel Orguellous and the Bridge Perillous and the Rich Maidens' Castel, and the Knights of the Round Table fought with them and destroyed them.

Just so from the remains of the old occult ceremonies and initiations sprang all the many religions of the earth; indeed, I have read that all religions take their rise from the divulgence of some part of the great Esoteric Wisdom Religion. Now, if the disciples of this school give out their knowledge to unfit persons the same thing happens; it is turned into a religious system, which is the most powerful instrument in the hands of the ambitious, and the priesthoods spring up and thrive and the land perishes, spiritually, and the springs of knowledge no longer flow and the spirits of the earth are no longer serviceable to the wanderer in search of truth. So the Knights of the Round Table, the brothers of humanity, go out and destroy these systems and seek again the Graal, the vessel that contains the truth, the ark, and the spear of power, the two symbols of the Bacchus, the gold cup and the rod with cone at the top, the magnetic fir cone; for wine is the symbol of spirit, and the Bacchus was a pure spiritual principle before it was degraded by the popular fancy to the rank of genius of debauchery. So you will see the winged eagle-headed figures in Assyrian sculptures bearing the vessel and the cone.

Then comes the history of the knight who is to be the Grail finder. This history seems to be based on a regular formula, for though it varies widely, the variations are due principally to the omission or addition of incidents. When collated and examined an interesting formula is discovered, which Nutt calls the Aryan expulsion and return formula. Thus:—

I. Hero is born: (*a*) out of wedlock, (*b*) posthumously, (*c*) supernaturally, (*d*) one of twins.
II. Mother, princess residing in her own country.
III. Father: (*a*) God, (*b*) Hero,—from afar.
IV. Tokens and warning of hero's future greatness.
V. He is in consequence driven forth from home.
VI. Is suckled by wild beast.
VII. Is brought up by a childless couple, or shepherd, or widow.
VIII. Is of passionate and violent disposition.
IX. Seeks service in foreign lands.
IX. (*a*) Attacks and slays monsters.
,, (*b*) Acquires magical knowledge through eating a fish or other magic animal.
X. Returns to his own native country, retreats, and again returns.
XI. Overcomes his enemies, frees his mother, seats himself on the throne.

Aryan expulsion and return formula (*Folklore Record*, Vol. IV.), Alfred Nutt.

Almost all the heroes of antiquity have histories corresponding in many respects to this formula. And for this there are good reasons. The true hero is the Higher Ego, which is the God in man, born of the Immortal Spiritual Soul in conjunction with the Universal Principle. This I take to be the allegory of the twins. Thus Manas the Mind Principle is said to be dual, the one aspect living by day, the other by night, the day and night being symbols of life incarnate and discarnate. This is the allegory of Castor and Pollux, one said to be of divine origin, the other of human, but of the same mother. I believe the myth of the birth of the Hero or Saviour from an immaculate virgin is common not only to Roman and Greek, Egyptian and Hindoo mythology, but also to the mythology of the Red Indian and Central American Indians. In fact the Heroes and Saviours and Avatars seem to be variations on the same theme, which has now been again given out, but this time more plainly to the world by the Adepts who have caused the Theosophical Society to spring into existence. This is the teaching of the dual Manas, the higher and lower aspects of the Ego, sprung from Atma, Buddhi. And here I must point out that we must distinguish between the application of the myth to the outer history of the life and deeds of the incarnate Hero, and the internal application to the real Ego; and this is to each of us of real interest, for it represents the history of our own internal development, the Hero and his enemies being the spirit and the passions of each one of us. The country in which these events occur is the body; the cities, fortresses, deserts, etc., are all magnetic and vital centres in the body, seats of the various emotions, sensations and passions; the mystic castles, cities, and lands, with their inhabitants, are the astral body; and the Grail Castle I take to be the highest of these bodies, which forms the link between physical, astral, and spiritual astral, in which alone is to be found the real enlightenment, and which is so hard to find, and to hold in sight when found. The difficulty of following out the allegory in detail is largely due to the difficulty of realising that, while in an allegorical representation the different phases and aspects of the one consciousness are symbolised as different personages, and classified in philosophical analysis under different heads, they are all in reality the same individual consciousness under different conditions. So different stages of this internal progress are told as different legends, afterwards, perhaps, woven into a whole and made to fit in with the history of the external life of some hero. And though the external events will have a correspondence with the internal, still they belong to another category, and must be kept on their own line if we would avoid confusion.

Mother, princess residing in her own country. This would be equiva-

lent to Buddhi, the Spiritual Soul, which is inseparable from Atma, the latter being the Universal principle always in every hierarchy, the Eternal Father immutable and unchangeable in regard to all else below it, and corresponding to the divine Father, which is symbolised as a God or as a Hero from afar.

In Mânas is said to reside the individualizing tendency, which produces separation from the divine Parents, or rather the illusion of separateness, which causes the lower aspect of Manas to appear as cast out from its paradise and is symbolised in the allegory of the fallen angels, of the exiled son, of the flight into other lands and so on. In some cases the child is suckled by wild beasts, which I suppose would correspond to the lower ego being housed in the body and fed by the lower nature, which is said to be fourfold, and is symbolised by the four sacred animals, which correspond to the four Maharajahs and the four evangelists.

Then this lower Manas becomes for a time almost wholly influenced and controlled by Kama, the principle of desire in the widest sense, which appears allegorically as the foster mother, and in this condition is said to be of passionate and violent disposition. The mind then seeking knowledge wanders in the region of the material planes, and is so said to seek service in foreign lands. And then come all the various exploits, the slaying of monsters, as the mind frees itself and attacks false ideals, false principles, ignorance and superstition, and thereby begins to acquire truer knowledge of the powers and forces of nature. Finally overcoming all the passions, which have now become his enemies, he reasserts his divine nature, and seats himself on the throne as lord of the mind and body, the crowned King, the Initiate, the anointed Saviour, the Divine Hero once more.

This is of course a mere suggestion of a possible reading of the foundation of these allegories. Particular legends may have a special relation to some one phase of the development, and then all the characters will find their correspondence in some sub-divisions perhaps of what might in another case be viewed as one principle. In the Quest of the Grail I think that the knight must be looked upon as the lower ego in search of the Truth, the Elixir of Life which gives immortality. And this is no hallucination of fanatics, but an allegorical expression of fact. Man becomes immortal when he has acquired the knowledge during life of the states of death and after, and the mastery over the lower nature which makes him able at will to learn and return to the conditions of material life and so to pass consciously over the Bridge Perillous; thus passing with full consciousness from life in one physical body to life in another without break in the chain of conscious existence; so attaining immortality, not by perpetuating a physical body necessarily, but by so uniting the lower with the higher mind as to be independent of and master of the lower material planes of nature.

In the *Mabinogi of Peredur*, which appears to be the Welsh equivalent of the French *Percevauld le Galois*, the mother gives him some strange instructions. If he requires food and none will give it him he must take it by force. Now if the knight is the Ego, the food must be knowledge or experience, and we are reminded of the saying that the Kingdom of Heaven must be taken by violence, and so the thinker who is unable to get answers to his questions as to the how and the why of life, must go out and seek for himself. Then again, she tells her son that if he see a fair jewel he must possess himself of it and give it to another. The jewel is to be regarded as a jewel of wisdom, seeing that the seeker is the mind; and here is the Theosophic teaching that knowledge is not to be hoarded up but given out to others, and this in no way clashes with the teaching, "Cast not your pearls before swine," if we read it with a view to its possible meaning, for, intellectually, pearls are esoteric truths and swine are exoteric ritualists of dead letter worship.

When the knight has found the Grail Castle, the court of the Rich Fisher, he sees the procession of mystic symbols, and if he fails to ask concerning these mysteries he has failed in the final trial and passes out into a desert, land and court and castle are invisible to him once more and the land remains in its barren condition; but if he ask the questions he is at once enlightened and all is well, the land becomes fertile, the wounded king is healed, and he is crowned king, the late guardian of the Grail speaks the secret words to his successor and he becomes the guardian of the spiritual wisdom from which light flows to all parts of the land. Again, when Galahad takes his seat in the Seige Perillous and receives no harm, at once all those knights who had dared to try the chair and had been swallowed by the earth, come to life again. What can this mean? Are these knights former incarnations in which the trial had been essayed? And is it another way of saying that at a certain stage of progress and initiation the past lives become known to the candidate? Perhaps it may be so. And the same story is told in the legend of the Sleeping Beauty and in the description of how the locusts cross the stream in Olive Schreiner's *Three Dreams in a Desert*, when she asks, "And what of those who are swept away by the stream and whose bodies do not even serve to make a bridge for the others to pass over?" and the guide, the old man, says, "They serve to make a path to the river." So perhaps those bold pioneers who have tried the path of Occultism and perhaps failed to reach the goal, and whose ruined lives are swept away on the stream of vice or of madness, should be very lovingly thought of, and if possible protected, by those who follow on the track and profit by the work they have done before they fell, and by the example of the danger of that particular fault which caused that failure, remembering that when the light is reached the greatest failure may appear as one step secured on the upward path.

KARMA.

The Law of Karma is to my mind, after the Theory of Unity of the Universe, the most important teaching of that form of Theosophy at present put forward by the Theosophical Society, and at the same time that it is of extreme complexity in its detailed working, it is sublimely simple in its fundamental principle. It has been called the law of ethical causation, but this seems to me a misleading description. For it is the law which relates cause to effect and includes both cause and effect in its grasp, for it is the cause and the effect and the relation between them. All is Karma, and it holds sway wherever cause or effect are manifested. It has been called the adjuster. It has been compared to Nemesis, in the certainty with which the inviolable law fits effect to cause and brings home to the doer the true result of his actions. But it is not limited to the ethical world, it rules the mental, astral and physical. It does not replace the Personal God, the rewarder and avenger of orthodoxy, for it is not to be turned from its course by prayer and supplication, though conscious in its action it is in itself Law, not the maker of Law. Neither is it Fate in the sense of the fatalist or predestinarian. It is rigid justice. And in this law there is no room for either vengeance or mercy, there is simply justice. I am aware that this idea is repugnant to those who have learned to look up to a God of Love who would have pity on them, and forgive them and bless them and so on. But if these people would really analyse their own feelings, I think they would see that they were really worshipping their own susceptibilities. For what can exceed pure justice,—not angry punishment, which is foolish, as, in the case of human beings, all admit, nor mercy in the sense of releasing from consequences of acts done. For instance, a man commits a murder, causing thereby certain suffering to an individual, loss of life, &c., and sorrow, loss and trouble to a number of others, then he asks for forgiveness: that is to say, he asks that the results of his acts may not fall upon him, that he shall be spared the pain of making good the harm he has done. This idea of asking forgiveness from a God for injury done to a fellow man, certainly does not look like a love of rigid justice; but equally on the other hand is the fear of the *anger* of a God opposed to a sense of justice. The personal element comes in with all its imperfections and inequalities: excessive anger on the one hand to be feared, and excessive kindness on the other to be invited by prayer and entreaty. But if the man has a belief in the absolute justice of the Law of Life, then he will fear no excess of retaliation, wish for no partiality which should leave the consequences of his acts to be borne by others, but would face the natural

results of his acts as his fair share earned by his own deeds. But though this idea of praying for forgiveness seems to me unphilosophical and weak, not to say dishonest, at the same time I would point out that many people of high aspirations and pure and unselfish natures love to pray and worship a God of Love, and that in doing so they are in reality striving to raise themselves to that high Ideal of Love,—which is the aim, I take it, of the true Theosophist,—and the method of prayer in the form of any particular religion is simply the ready-made instrument for expressing their aspiration, and which has been adopted for want of a better and because it was ready to hand, and also because the reasoning faculty in those people is not largely developed. To such people the form often becomes in their minds identified with the ideal, and they are then pained and hurt and indignant when the formulæ of their religion are shown to be illogical and unjust. But the thinkers, who examine the forms of their prayers, and ask, "How can they ask an allwise God to alter anything to suit them?" are generally led to abandon the use of supplication even while still retaining their idea of a personal God.

There is an intuitive consciousness of justice as right in most people I believe, and a longing for it which is only opposed by the sensual part of our being wishing to avoid the unpleasant results of vicious or foolish acts. This, as a simple proposition, would probably be admitted by all. Thus I can hardly conceive of a human being capable of thought denying that "Justice is Right"—and they would naturally attach the same relative meaning to the word Right as opposed to Wrong, as any other rational being, though they might all disagree as to what particular acts or things should be classed under these two headings. But even admitting this, almost everyone would naturally avoid the results of their own acts, not because of a doubt as to the rightness of justice, but because of their belief in their own right to enjoyment regardless of Law, and so they invoke a power, which, logically, must be higher than Law, to arrest results of causes already set in motion; thus bringing themselves into the position of offering advice to the omniscient, and either asking for *in*justice to be done or else admitting that the omniscient makes mistakes which can be pointed out by his creatures. All this appears hopelessly illogical, and therefore the teaching of the Law of Karma comes as a breath of fresh air to people stifling in a slum, while to others of less solid mental constitution it appears like a draught of cold wind let into a pleasantly warmed place, and they are pained and shocked by what they call blasphemy. They have not yet outgrown the dress of "Received Opinion," in which they are wrapped to keep out the fresh air, which perhaps they are not strong enough yet to bear. They must wait and grow, but should not be allowed to prevent others expanding in the light of broader views—and because I think this is

the case, personally I would not try to disturb those who are satisfied in their beliefs; but if they ask, then they have opened the door and let in the draught themselves.

It is evident that if one accepts the idea of Karma as the law of absolute justice, then supplicatory prayer is useless and abandoned, but as the defenders of prayer maintain that Prayer is the highest aspiration, how can they deny that the Theosophist who aspires to rise and evolve on to higher and higher planes of Spirituality does not pray. For myself I dislike the word, which always suggests begging, and prefer to speak of contemplation, meditation, or aspiration. And here comes in the practical application of the teaching of Karma. Progress, either for the individual or the Race, can only be attained by developing appropriate minds and bodies, and these are the outcome of lives in which the lower and grosser qualities are gradually replaced by the higher and purer; that is to say, progress is accomplished as a result of action in a right direction, not by an arbitrary act of so-called favour or mercy as an answer to supplicatory prayer. It comes by means of the rebirth of men who have striven in that direction before, men reborn with stronger wills, stronger hearts, and greater sympathies, so that each time they take up a new body they have a greater control over it than before, and consequently a greater control over their immediate surroundings. Thus the Law of Karma is an incentive to action, and further, it gives courage to those whose efforts seem ever doomed to failure, for though it is not for them to see at once the results of their work, they can smile at failure if they can see that an effort made is a cause set up, a seed sown, and the result must inevitably follow, not perhaps as they expect, but in accordance with the true nature of the force employed, and the true nature of the direction of that force.

But as there may be some who have not gone far in the study of this subject, I should like to remind you that this doctrine or theory of Karma cannot be studied apart from that of Reincarnation; but I do not wish to touch upon that further than to remind you that the two doctrines are inseparable in reality, and any consideration of one apart from the other must necessarily lead to much confusion. I can only put forward thoughts that have come from the study of the subject, and leave the real study to each one, for every man must find the road himself, and make his own Karma. And it is useful to discuss one subject at a time, and try to join them together in our own minds after.

Now Karma is of three aspects. *One* in itself, but, like everything else, a trinity in action—and it is thus described:—

Kriyamana, those which are now being created.

Sanchita, those which are being stored.

Prarabdha, those which are now reaching fructification.

Thus it is the cause, the effect, and the link between them, and though in the abstract mind these three might be called one, yet directly ideation has become expressed in the region of time and space, then the three aspects are a necessity, for this reason :—A thought is born in time and at a certain conjunction of all the cycles of Life, Mind, Time, &c., which are within the reach of that thought (in astrology this would be symbolized by the positions of the planets, &c.) and the repetition of that thought or its fruition as act will come with the return of that same conjunction, which may be soon or at immense distances of time, according to the nature of the cycles whose conjunction saw its birth. But it is more usual to speak of Karma as the adjuster, that which fits the effect to the cause, as we have got into the way of looking at causes as distinct from effects, just as we buy eggs at one shop and fowls at another, and scarcely stop to consider the bewildering problem of which comes first as producer, the egg or the fowl.

The Unity of the Universe implies of necessity Universal Law, and a perfect fitness or justice in Law ; now the Adjuster or Minister of justice is Karma, the Good Law, and it acts everywhere.

But the term Karma seems to be limited by H.P.B. in *The Secret Doctrine* to men, and she even says distinctly that some of the lower types of Australian aboriginals "have no Karma to work off, *i.e.*, Prarabdha Karma, but are now accumulating Karma by their actions as responsible human beings." The reason that she gives is that they are the last arrivals of the human Monad on this globe. So that we need not concern ourselves at first with that which would correspond in the lower kingdoms of nature to Karma in the human. Now it will be seen that when we say "All is Karma," we do not at all mean to say all is Fate, and all is predestined. The condition in which we find ourselves may to a great extent be predetermined by the action of Prarabdha Karma, and often the success or failure of a project, or even apparently of a man's whole life. This is what we usually call an unlucky life, by which we may mean something or nothing, but usually, I fancy, we have meant that the forces that militated against his success were altogether external to the man, that he was a victim of circumstances, and so on. This is not the view of one who accepts the doctrine of Karma, for at once Chance is banished.

But of course as each individual makes his own Karma, so each community, nation, or race makes its own, and thus we find the question very much complicated, and it seems to me that it is here particularly that comes in the opportunity of those generous natures who seek to bear the burdens of others as well as their own, for as the whole results of former national acts and thoughts has produced a general state of things which all must share, so there seems to me to be the chance for one to help

another, without thereby in any way coming in contact with the individual Karma which is the particular and inseparable portion of that individual. I know that sometimes people argue that because one is in trouble he must be left to suffer because "you must not interfere with Karma." You *can't* interfere with Karma unless you are greater than Universal Law. And what do you know about it? How can you tell that it is his Karma to continue suffering, and not that it is his Karma to be now relieved and your opportunity of doing it? Unless we can *know* these things we can only act by the light we have, and endeavour to help where and when we can, in the way that seems best to ourselves. If we saw a man on a ladder and the ladder slipping, shall we stand aside and say we must not interfere with gravity? Will gravity cease to act if we hold the ladder and save the man?—whether the man falls or not gravity remains the same. And we need not be so anxious to take the Universe under our wing, and if we make mistakes in attempting to do good shall we shirk the responsibility.

There is another mistaken view of this subject which is very common to persons who have not thought deeply on problems of Life. They say, "how very wicked so-and-so must have been to be so unfortunate or so poor now;" and consequently how good all the rich people must have been! This appears to me very shallow and superficial, for who will pretend that rich people are in a better moral or spiritual condition than poor people? These conditions of the physical are not the important question. And indeed let anyone try whether it is easier to develop real self-control and altruism in a position of luxury and well-being than in trouble and poverty, and I think they will see at once that riches, success and prosperity are far harder to bear than poverty, failure and misfortune. Indeed, I will venture on a paradox, and say that if spiritual evolution is the object of existence, then failure and disappointment are the true gems that are to be picked up in the mud of earth life. Another difficulty in the way of judging of a person's position by his present circumstances is this: As all the accumulated Sanchita Karma cannot become matured Prarabdha Karma in one Life, so a man may be enjoying a spell of sunshine just now, and next time will have to take his turn in the darkness and dirt of an East End slum, and thus, as said in *Light on the Path*, when warning against harsh judgments, the foul garment that you shrink from to-day, was yours yesterday, may be yours to-morrow. And we do become a little less severe in our judgment if we realise that we may have yet to pass through the experience of those who excite our disgust now. And another consideration is this: What is it that brings us into contact with those who cause us trouble, sorrow and loss? May it not be the very violence of our opposition to those characteristics which distinguish them? just as much as, on the other hand, sympathy might produce the same results, for sym-

pathy and antipathy are of like nature, though of opposite direction, but either might serve as a tie between us and another, therefore we are warned not to be violent in denunciation, nor in opposing evil. Calm and firm, that is the mental position to be desired, I imagine. Nor should we *fear* the results of our own acts, nor waste our time in trying to "dodge" Karma, and skilfully to manœuvre our way into a state of bliss, by whatever name it be called. For that is the climax of selfishness, and selfishness is the prime generator of Karma. Let us aim at the bold ideal of the Asa faith, so well expressed by William Morris in *Sigurd the Volsung:*

> "Wilt thou do the deed and repent it? Thou hadst better never been born:
> Wilt thou do the deed and exalt it? then thy fame shall be outworn:
> Thou shalt do the deed and abide it, and sit on thy throne on high,
> And look on to-day and to-morrow as those that never die."

Karma is the original Nemesis before its degradation by the Greeks into a personal goddess capable of being propitiated. Decharme says, "From Homer to Herodotus she was no goddess but a moral feeling rather." It was the effect of causes produced by man, for it produces nothing, neither does it design, it arranges and adjusts, and man returns again and again, and at the cyclic periods meets the effects of his own acts and thoughts, not all at once, but in their due time and place. But when he turns and tries to mount the stream and reach the Light that shines above the troubled waters of Life, then the full strength of the torrent is felt, his sins rise up as the dread "Dweller on the Threshold," and he must face that shadow or fall back into the whirling stream of Life, to sow and reap over and over again the weary round of human joys and sorrows.

Those who make the great effort to rise out of their moral sleep and to become free meet all these foes: they come as troubles, losses, shames, and failures, and unless recognised as our own children will be mistaken for ill-luck, etc., and by the kind and pious as a mark of Divine anger, a punishment for presumption, and all the rest of it. But to those who cannot risk the fight there is the other path, that which is called the open path.

"Follow the wheel of Life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain—exhaust the law of Karmic retribution, gain Siddhis for thy future births. If Sun thou cannot be, then be the humble planet.

"Point out the 'way,' however dimly and lost among the host—as does the evening star to those who tread their path in darkness . . . . Give Light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread that feeds the Shadow without a Teacher, hope, or consolation and—let him hear the Law."

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THE ZODIAC

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PUNDARI.

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THE ZODIAC.

Of our nineteenth century researches into the knowledge, the science and the mythology of the ancients, there is probably no department which has given rise to discussion so animated, to speculations so varied, to conclusions often and usually so fallacious, as that of the Zodiac and its twelve signs. Nor need we greatly wonder at the interest which it has evoked. To the sincere student who wishes only for wisdom and understanding, and who does not seek to force and to bend the facts of nature into the mould of his own creed, the Zodiac promises something more than a glimpse into the secrets of the Universe. Almost insensibly to himself he is led to perceive that herein lie the mystic tracings, in divine handwriting, of the world's past and a prophecy of things to come. And on the other side, we find very much the same enthusiasm of research, but directed to the belittling of the history of the Zodiac and to a reduction of its symbology and the mysteries and the myths and the legends which have gathered around it, to the superstition of peoples who knew no written language, nor arts, nor sciences, but believed themselves able to read the signs and the tokens of the heavens above them.

And justly may the champions of the creed of a day seek to diminish the importance of the Zodiac, and well may they fear the revelations which it may bring. It is a history of the civilizations of mankind; it is a record of the wisdom and the knowledge possessed by those whom we have sought to place in the very infancy of the human intellect; and in its starry language it tells again the tale which it has told from the beginning—of a sinful humanity and of its redemption. To them of old time it taught more than this. It taught them, or helped to teach them, many of the mysteries of their own being, the secrets of themselves. For they saw a unity in all Kosmos, of which the whole was faithfully reflected in every part. They believed that man was in very truth the microcosm of the macrocosm, and that as it was above, so was it also below. Thus, in the Universe around them they saw a Titanic image of themselves, a cyclopean *man*, and each fresh truth regarding the Universe became a fact for the individual, and that which they knew of themselves they sought for also in the Cosmos. And thus grew up a most perfect system of correspondences, for man was the flower of normal evolution, and he had brought up within himself, and preserved within himself, the traces of his uprising through material nature, and that which did not manifest within him was potentially latent within him. Everywhere around them they saw not

alone the history of the past, but the sure promise for the future, and that future was endless progression throughout the days and the nights of the eternal one, which should number themselves into years and into centuries of eternity, in their turn to be reckoned but as days in the dawntime of new eternities.

We have passed out of these old ideas and superstitions and we rejoice in our knowledge, and when we see the pictures which they drew to express that for which words failed them, and the aspiring adoration of the heart alone could reach, we are told: "Behold this disease of symbology which springs up when the human mind is young."

But *we* think that these sages of times long passed by were the men "who walked and talked with God."

You will, I am sure, pardon me if I quote to you a few lines from Thornton's *Physiography* under the heading of my title. It will at any rate serve as a useful introduction to my subject. He says :—

"The Zodiac is a Zone or Belt of the celestial sphere, extending about eight degrees on each side of the ecliptic. It was so called because the constellations within this region are often represented on celestial charts and globes by the imaginary figures of animals. Within the Zone the apparent motions of the sun, moon and all greater planets are confined. The ecliptic passes through the centre of the Zodiac and, like it, is bisected by the equator. The Zodiac, like the ecliptic, is divided into twelve equal parts of thirty degrees, each called signs, and these are designated by the names of the constellations with the places of which they once coincided. These twelve signs are counted from the vernal equinox, where the sun intersects the equator at the beginning of spring in the northern hemisphere. Owing to a slow backward movement of the equinoctial points, the sun now enters the *sign* Aries about a month before it enters the *constellation* Aries. Hence the signs of the ecliptic are about one place ahead of the corresponding constellations of the Zodiac, which keep a fixed place on the celestial sphere."

The Zodiac then, coinciding as it does with the ecliptic, represents a circle of 360 degrees, and it is within that circle that the motions of the planetary bodies around the Sun take place. The Sun itself is frequently referred to as though it shared in the planetary motions. This means, it is needless to say, that looked at *from our own* planet the Sun appears to pass from one constellation to another. Thus then, we have the Sun as the centre of the system and the Zodiac as the circumference, and between the two the revolving planets, with their ever changing aspects one to another, to the central Sun and to the Zodiacal Signs.

It has hardly been my intention to-night to enter very specially into the origin of the Zodiac. This has already been very fully done, and the many and diverse judgments thereon are available to us. Suffice it to say that its immense antiquity is now universally admitted, although I hope to show presently that it may fairly lay claim to an immeasurably greater age

than any which science has yet assigned to it. It rather concerns my purpose now to show, if possible, some of the less obvious meanings which attach themselves to the signs, and, second, the value of the Zodiac as a chronological record, the way in which it has been used in the compilation of cycles, and the connection which occultists of all ages have professed to find between it and man. It is hardly necessary to say that the names of the Zodiacal constellations are not derived from any supposed resemblance to the animals, etc., whose names they bear. It has always seemed strange that such a theory could ever have been offered to any but children. A moment's glance at an astronomical map will sufficiently show this. There are many constellations in the Heavens, not included in the Zodiac, which offer a far better likeness to the animals in question than those which bear their names *in* the Zodiac which, as a rule, do not in the faintest degree, suggest the similarity.

Now let us try first of all to take a generally comprehensive view of the cosmogonical meaning of the Zodiac as a whole, and it must be remembered that, like everything else in Nature, it can be viewed on each plane separately. We will especially seek for the highest: we must then remember that the universe, as we know it, is one of a long chain of universes, each one being further advanced in evolution than the preceding one, and that the process of this evolution is not in a straight line, so to speak, but arc shaped and spiral. Thus the first half of the process is in the direction of materiality, and the second half in that of spirituality. Now the ancients, in their secret teachings, divided the whole process into twelve portions or periods, and of these twelve portions they taught that six referred to the advance into materiality, and that the other six symbolized the return from materiality to spirituality. Now the invention of the Zodiac is due to the desire of the initiates to embody this profound idea in a form suitable to the comprehension of the multitude. The twelve signs are the twelve periods, but in order still further to bury the mystery from the profane sight, ten signs only were put forward, the first five being Aries, Taurus, Gemini, Cancer, and Leo, and the second five Virgo-Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Two signs then were kept secret, and although in our present Zodiac we find these two missing signs, yet they are not under their proper names, which, we are told, would be too indicative of their real meaning. We now have Virgo-Scorpio divided into two—Virgo and Scorpio, and Libra or the Balances inserted at the middle point of the circle.

In *Isis Unveiled* we are told that:—

"Within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective, into the 'two-sexed' sublunary state. The twelve signs were therefore divided into two groups. The

first six were called the ascending or the line of Macrocosm, or the great spiritual world, and the last six, the descending line or the Microcosm, the little secondary world—the mere reflection of the former, so to say. This division was called Ezekiel's Wheel, and was completed in the following way:—First came the ascending five signs, Aries, Taurus, Gemini, Cancer, Leo, and the group concluded with Virgo-Scorpio. Then came the turning-point, Libra. After which, the first half of the sign Virgo-Scorpio, was duplicated and transferred to lead the lower or descending group of Microcosm which ran down to Pisces. To make it clearer, the sign Virgo-Scorpio became simply Virgo, and the duplication, or Scorpio, was placed after Libra, the seventh sign. It now became Scorpio, or Cain, which led mankind to destruction, but ascending to the true doctrine of the wisdom religion, it indicated the degradation of the whole universe in its course of evolution downward from the subjective to the objective."

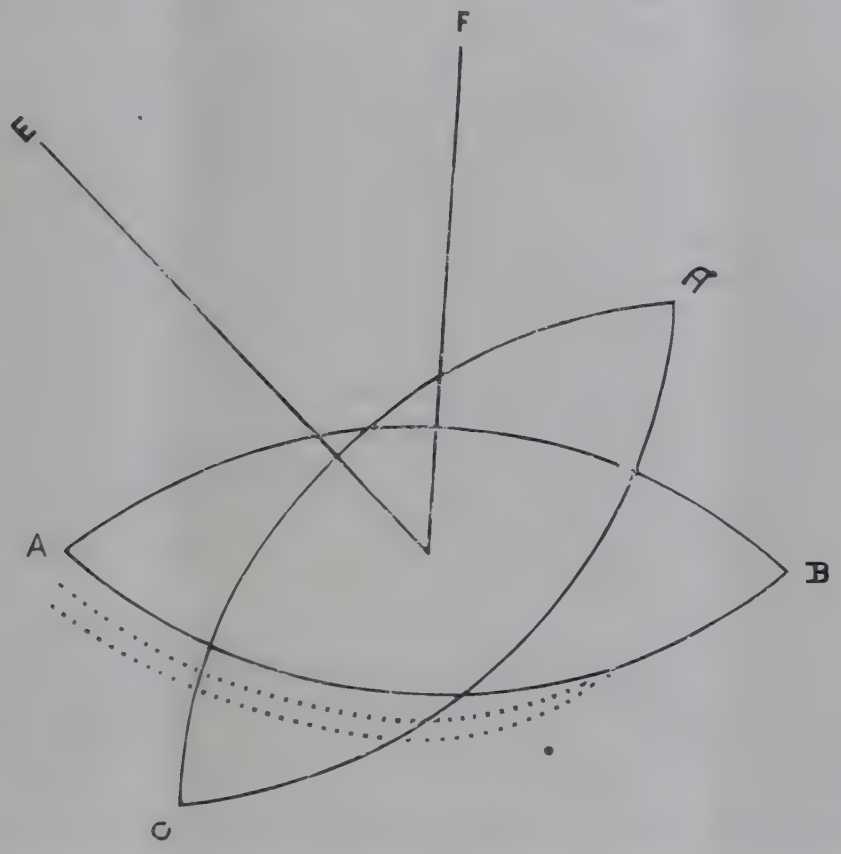
"The sign of Libra is credited as a later invention by the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idea as the secret name to those 'who knew.' Yet it was a beautiful idea of theirs—this Libra, or the Balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, the turning-point had been reached—the forces were at an even balance. At the lowest point, the still lingering divine spark within began to convey the upward impulse."

I am sure it will be already apparent that the ancients, in their invention of the Zodiac, were doing something more than permitting their childish fancies to perceive resemblances between the heavenly constellations and the animals with which they were most familiar. They were, in very truth, embodying in their myths cosmogonical teachings so wealthy in imagery, so majestic in conception, that we cannot rise to their full comprehension. They were speaking a parable which was destined to live throughout the ages: they were inscribing a prophecy, not in the memories and the traditions of men, not on parchment scrolls or graven upon the rocks, but traced in the marching, glittering worlds above us and around us, there to be the witness of their own fulfilment, there to accomplish the end laid down, in the sight and to the wonder of the humanity whose future they foretold.

Let me now occupy your time for a few minutes by a rapid survey of the twelve constellations of the Zodiac, gleaning such information as we can from the sources at our disposal.

Aries is usually called the first sign of the Zodiac, because when the Greek Zodiac was first framed the equinoctial points were in Aries and Libra, and here it is necessary to mention what is known as the precession of the equinoxes. The equinoxes are those points where the equator cuts the ecliptic, as shown on this diagram. You observe the equator A B and the ecliptic C D, and you will see that the two circles cut each other at

two points. The Zodiac occupies the path of the ecliptic, and when the observations were first made upon which the Greek Zodiac was based Aries and Libra occupied these two points of intersection, Libra in the vernal or spring equinox, and Aries in the autumnal equinox.



Now the precession of the equinoxes is caused by a slow, backward motion of these equinoctial points from causes which need not now be entered into. Hence, each equinox, or each occasion on which these two great circles intersect, happens a little earlier than in the previous year. This difference amounts to fifty seconds each year, and it is, therefore, a matter of simple calculation to show that the time required for the equinoctial points to make the complete circle of the ecliptic of 360 degrees, is about 25,900 years. Now, you will readily see from this the value of the Zodiac in computing periods, and as an illustration we will take the case of this particular sign Aries, and we will, from it, ascertain at what period the Greek Zodiac was formed. Now, Libra was then coinciding with the vernal equinox, at the present time the vernal equinox is in Pisces. We have seen that the complete precession takes nearly 26,000 years, and this is equal to somewhat over 2,000 years to each sign ; we immediately see then, that a period of about 16,000 years must have elapsed since the vernal equinox coincided with Libra, at which point the observations were made

upon which the Greek Zodiac was based. I shall presently show how immeasurably older is the Indian Zodiac. It is necessary to note that in our present computations we adopt what is called the fixed Zodiac. That is to say, we call the vernal equinox the first point of Aries, irrespective of the constellation Aries. The equinox *really* occurs in the constellation Pisces; when the Zodiac which we now use was framed, the equinox did coincide with Aries. It now no longer does so, coinciding instead with Pisces; but we still continue to call the equinox the first point of Aries, and this is the difference between the fixed and movable Zodiacs. This should be carefully borne in mind, this difference between the *sign* Aries and the *constellation* Aries. The latter, being composed of fixed stars, remains stationary, while the *sign* Aries follows the precession and is *actually* in the *constellation* Pisces. It seems to me that the Western astrologers are in error in basing their predictions upon that movable space in the heavens called the sign, instead of upon the actual constellation. They would, I believe, argue that the influence which they ascribe, comes from the space in the heavens measured from the shifting equinox instead of from the stars actually forming the constellation. It has been pointed out that astrology would gain greatly in precision if its votaries would deal with the constellation and not with the sign.

To return specially to Aries, Subba Row says of it that it is intended to represent "Parabrahma, the self-existent, eternal, self-sufficient cause of all." Astrology makes of Aries one of the houses of Mars, by which of course is meant that a special dignity and power is ascribed to Mars at such time as he is passing through this constellation. It is noteworthy that the Œolian name of Mars is Areus, and the Greek name is Ares Max Muller connects both names, Mars and Ares, with the Sanskrit root Mar, from which root, he says, the word Marut is obtained; the Maruts being, as you will know, the gods of storm or strife.

Taurus, or the Bull, is the second sign, and is made by Subba Row to correspond with the Hindu sacred word *aum*. *The Secret Doctrine* tells us that this sign was sacred in every cosmogony, with the Hindus as with the Zoroastrians, with the Chaldees as with the Egyptians. In *Isis Unveiled* we are told that Taurus is the symbol of the Satya Yuga, the Golden Age, and if we calculate the position of the vernal equinox for the conclusion of the Kali Yuga or Black Age, and the dawn of the Satya or Golden Age, we find that it *will* coincide with *Taurus*.

I need not remind you that the constellation Taurus includes the group of stars known as the Pleiades, of which Alcyone is the chief. It will also be known to you that, according to some recent scientific theories, our sun is travelling around a centre of his own, which centre is

Alcyone. Maedler calculates the length of his circuit around Alcyone to be 180,000,000 years.

Taurus I take to be spiritual, male creative force on the highest plane. Male creative force on all the planes. In Egyptian cosmogony Taurus corresponds to Osiris in his four aspects—Osiris Ptah, the spiritual aspect; Osiris Horus, the intellectual manasic aspect; Osiris Lunus, the lunar, psychic, astral aspect; and Osiris Typhon, the material, passionate, turbulent nature. Taurus is perhaps the Hindu Daksha who, we are told, is:—

"The spiritual power, and at the same time the male energy that generates the Gods in eternity. The generative force, spiritual at the commencement, becomes at the most material end of its evolution a procreative force on the physical plane."

Taurus is symbolized by the Tribe of Issachar, because he is "a strong ass couching down."

Gemini, or the Twins, is the third Zodiacal sign, and according to Subba Row, typifies the first androgyne. In one sense it is the bi-sexual principle throughout nature. It represents therefore the divine man, of whom Jesus speaks in *Pistis Sophia* when he says that the time shall come when that which is above is as that which is below, and the male with the female, neither male nor female. Goethe says that it is the eternal womanly that draws us ever upward and onward. Of the twelve tribes, Gemini is symbolised by Simeon and Levi.

Cancer, the Crab, is the fourth sign, and represents the final descent of spirit into matter. It is, in a sense, the sign of retrogression, and it has been asserted that the Egyptian Cancer is not a crab at all, but a scarabæus, whose most noticeable habit is that of walking backward when carrying any article in its claws. Of the twelve tribes, Cancer is Benjamin, who was "ravenous."

Leo, the Lion, is the fifth sign. *The Secret Doctrine* says that it represents the highest group of the Hierarchy of creative Powers, "whose esotericism is *securely hidden* in this sign." This does not look encouraging but we must get what light we can. Subba Row says that it represents Jivatma, and that the:—

"Elements or entities that have merely a potential existence in this sign become distinct, separate entities in the next three signs."

It may be pointed out also that the Lion was one of the four sacred animals of Ezekiel's vision—the Bull, the Eagle, the Lion and the Angel, and these four constellations occupy the cardinal points at the winter solstice.

Leo corresponds to the tribe of Judah—the "strong lion." Concerning Subba Row's remarks as to Leo being the potentiality of the actuality represented by the three following signs, the remarks in *The Secret Doctrine* on the nature of Manas may be worth recalling. We are told that

Atma Buddhi is dual and Manas is *triple*, inasmuch as the former has two aspects and the latter *three; i.e.*, as a principle *per se* which gravitates in its higher aspect to Atma-Buddhi, and follows in its lower aspect Kama, the seat of terrestrial and animal passions and desires. It suggests itself therefore to me that Leo is the pure Manasic potentiality which in *actuality* manifests as the triple Manas, *or* the three following signs, Virgo, Libra, and Scorpio.

Let us now pass on to Virgo, and here we are, if anything, on somewhat more difficult ground, but we again find some reason to regard this sign as the Higher Manas, or the Manasic aspect which gravitates towards Atma Buddhi.

Virgo means a virgin and is always so represented in the ancient Zodiacs, and here we are reminded of the Kumaras, the "virgin youths," who "refused to create" and who became the Higher Manas of ascending humanity. Subba Row argues that as Virgo is the sixth sign it symbolises the six great powers which are, in the main, the powers which we attach to the Higher Manas. These powers are those of light and heat, and you will remember that Prometheus, who is typical of Manas, was chained to the rock for having brought fire to mankind, teaching them divine secrets. The second power associated with Virgo is that of intellect, of real wisdom and of knowledge. Thirdly, the power of the will. Fourthly, Kriyasakti, "the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy." Fifthly, Kundalini Sakti, about which we know very little, and sixthly, Mantrika Sakti, the occult forces of sound.

I have already drawn attention to the division of the sign Virgo into two, the separated portion being Scorpio, and Libra being placed between, thus making twelve signs where there had been only ten previously. This refers of course to the separation of sexes in the third root race, and also to the "degradation of the whole universe in its course of evolution downward from the subjective to the objective." Viewed in the light of its being one aspect of the actuality represented in potentiality by Leo Virgo would be the true Higher Manas as incarnated in man. In the Old Testament Virgo is typified by Dina, the only daughter of Jacob. Hartmann considers that this sign represents the "Spiritual Soul in man and in the Universe, the celestial Virgin, the eternal mother of man-made God."

I shall presently find it necessary to revert to Virgo when referring to the chronological lessons conveyed by the Zodiac.

Libra, or the balances, is the seventh sign and is the turning point, or the balance, between the northern and southern signs. We are given to understand in *Isis* that the name is a beautifully chosen blind and conveys

no indication of its influence. We found, however, a reference in *The Secret Doctrine* which, taken in conjunction with its connection with Leo and the Manas, seems to throw some dim light upon its real meaning. We read :—

"When woman issues from the rib of the second Adam, the pure Virgo is separated and falling 'into generation,' or the downward cycle, becomes Scorpio, emblem of sin and matter. While the ascending cycle points to the purely spiritual races, the Prajapatis and Sephiroth are led on by the creative deity itself, who is Adam Kadmon or Yod Cheva. Spiritually, the lower one is that of the terrestrial races, led on by *Enoch or Libra*, the seventh, who, because he is half divine, half terrestrial, is said to have been taken by God alive."

Enoch, Libra and Hermes are one. Hermes is divine wisdom, and Enoch is credited with having transferred all the sciences from *latent to active potency*. Does not this mean that Libra typifies the Manasa-Manas, Manas at its pivotal point, that point which knowledge must pass before it can come into actual use on this plane. Speaking of Hermes and Enoch *The Secret Doctrine* says :—

"It is he who changes form, yet remains ever the same. He is the nameless one who has so many names and yet whose names and whose very nature are unknown. For he is the great sacrifice. Sitting at the threshold of light, he looks into it from within the circle of darkness which he will not cross."

I have already made so many references to Scorpio, that it is hardly necessary to say anything further about this sign. It is the emblem of sin and matter. If it represent that portion of Virgo or Manas which fell into generation and was therefore separated from its source, it becomes evident that Scorpio refers to Kama-Manas, or Manas in its lowest aspect, as united to, and conquered by, the powers of matter, of sensual desire, of Kama. Especially appropriate, then, is its attribution to Dan, who is described as "a serpent, an adder in the path that biteth the horses' heels."

Of Sagittarius, the Archer, the ninth sign of the Zodiac, very little can be ascertained. It appears to represent the Divine Will in the formation of the worlds, and the human spiritual will seeking for itself the realisation of its ideals.

When we come, however, to the tenth sign, Capricornus, or the Goat, we are on a somewhat better trodden path, although, perhaps, one but little better illuminated. The tenth sign of the Zodiac in Sanskrit is called Makara, or the crocodile, and appears to refer to the Monad, Atma Buddhi, in connection with the spiritual aroma from Manas. It refers also to Kama as a spiritual principle. Gerald Massey says that the crocodile was "the seventh soul, the supreme one of seven, the seer unseen."

In the *Book of the Dead*, the "Osirified" one, the deceased, is made to say—

"I am the god crocodile brought for destruction [referring to the loss of spirituality on the attainment of self-consciousness]. I am the fish of the great Horus. I am merged in Sekten."

Sekhen is identical with the Devachan of Atma Buddhi, says *The Secret Doctrine*, and that herein lies the—

"Mysterious face, or the real man concealed under the false personality, the triple crocodile of Egypt, the symbol of the higher trinity or human Triad,—Atma, Buddhi, and Manas. Now Kama is the 'unborn' and the 'self-existent.'" He is the Logos in the Rig Veda, as he is shown to be the first manifestation of the One. Desire first arose in *it*, which was the primal germ of mind. This is the first stage. The second, on the following plane of manifestation, shows Brahma as causing to issue from his body, his mind-born sons, who, in the fifth creation, become the Kumara."

Capricorn contains twenty-eight stars, and the infant Buddha is supposed to take seven steps toward each of the cardinal points in adoration of the constellation.

Hartmann says that this sign—

"Represents the exercise of the constructive power of the universe; the universal law of evolution, which, at the time of the beginning of a new creation, again enters into activity."

In the Old Testament Capricorn corresponds with Naphtali, who is "a hind let loose."

Aquarius, or the Water-Bearer, is the eleventh sign, and represents, according to Subba Row, the fourteen Lokas, or spheres. It will be more convenient to take this sign and the following sign of Pisces, or the Fishes, together. The most noticeable feature of this latter sign of the Fishes is that it is used in connection with the world's Saviours.

Abarbanel states that the sign of the coming Messiah "is the conjunction of Saturn and Jupiter in the sign Pisces." Christian astrology, therefore, always represents the birth of Jesus as having occurred during such a conjunction. We can, however, go further back into the Hindu records, and here we find the God Vishnu assuming the form of a fish, in order that he may recover the Vedas which have been lost during a deluge. Among the early Christians Jesus was continually symbolised as a fish, and early Christian amulets bear this figure. Clemens advised his companions "let the engraving upon the gem of your ring be either a dove, or a ship running before the wind, or a fish." In short, the fish is an emblem of the Avatar, the Saviour of mankind, whether that Avatar be Jesus, Joshua, son of Nun or the Fish, or Vishnu, who becomes a Fish in order that he may restore the lost Vedas, or pure primitive religion. But what then is the signification of the two signs Aquarius and Pisces. Let us add to them the preceding sign, that of Capricornus, which I tried to show represented Atma-

Buddhi endowed with the individuality of Manas. Regard Capricorn, then, as the perfect man, the planetary spirit, the potential Avatar, who saves humanity by plunging into the water of Aquarius, or material incarnation, becoming there the Fish.

I have now, somewhat tediously I fear, commented on each of the twelve signs. To those who have themselves paid any attention to the mysteries of the Zodiac, I need make no apology for an obviously incomplete, superficial and halting presentation. They will be aware of the immense difficulties which await anyone who endeavours to catch gleams of the light which illumines this wondrous path. Elsewhere, my only apology need be that I have tried to discover some of the meanings which lie here enshrouded. Whether they be right or wrong, the elucidation of the Zodiac must ever remain one of the most fruitful as it is one of the entrancing studies which any man can undertake. Especially must it be so to the Theosophist, who, to curiosity and the desire for knowledge, will not fail to add an ever increasing awe as its wonders unfold themselves before him in an ever-changing glitter of radiance from each fresh point of view.

I should like to add a few words on the Zodiac as a chronological record, and I must once more direct your attention to the precession of the equinoxes. You will see from the foregoing diagram that the precession is caused by the revolution of the pole of the equator around the pole of the ecliptic. The equator is represented by the circle A B, and the ecliptic by the circle C D. The pole of the equator is the vertical line F, and the pole of the ecliptic E. It will then be obvious that as the pole of the equator F travels around the pole of the ecliptic E, the equator will take up the relative positions to the ecliptic as shown by the dotted lines. It will also be evident that the points of intersection of the equator and the ecliptic, known as the equinoxes, must be always changing as the sun, in his path around the ecliptic, will meet the equator a little earlier every year.

Now the pole star is that star situated on the polar circle at which the equatorial pole F happens to be pointing at any given period on his journey around this circle. What we call the pole star was not therefore *always* the pole star. Now the total precession of the equinoxes takes about 25,900 years. That is equivalent to saying that the equatorial pole takes this period to travel around the ecliptic pole. If, therefore, we can ascertain that at any point in the history of the world, the people of that time considered such and such a star to be the pole star, it is a simple matter of calculation to discover how long a time has elapsed since the equatorial pole did really point to the star in question.

Now let us apply this knowledge. The larger Egyptian pyramids have each a long narrow shaft running from the bottom to the top, so that

anyone looking up that shaft would see a small portion of the heavens. It is generally admitted that that shaft was intended to point direct to the *then* pole star, which was Alpha Draconis. But Alpha Draconis has not been the pole star for about 3,000 years. That is to say, 3,000 years ago Alpha Draconis ceased to be the nearest star to the pole, and our present pole star became so. Thus the pole star is not the true north, but it is the nearest star to the true north. In 12,000 years' time the star Alpha Lyræ will become the north star. Now again, with regard to the Pyramids, it does not follow that because Alpha Draconis was the ancient Egyptian pole star 3,000 years ago, that the Pyramids are only 3,000 years old, for they may have been built on the previous occasion when this star was the pole star, which would have been nearly 26,000 years earlier, or it may have been on the occasion before that again, or 50,000 years ago. Nor is this by any means an extravagant idea. You will recollect that the Egyptians, boasting of their antiquity to Solon, claimed that their astronomers had watched and recorded the heavenly movements for the period of two complete precessions, which would be over 50,000 years, and there are evidences that this is true In the great Zodiac drawn on the roof of the temple at Dendara, the constellation Virgo is triple. That is to say, it is represented by three Virgins, which obviously means that three times over has the constellation been recorded in that position, and this would imply a duration of time of about 75,000 years.

In many ways can this time gauge be used. When, for instance, in the Egyptian religion, we find popular worship diverted from Apis and directed towards Ammon, we know that this means that the sun at the vernal equinox has passed away from Taurus or Apis, and has entered Ammon or Aries, and we then see clearly when this change in religion occurred. These instances might be greatly multiplied did time and your patience allow. There is, however, one other point in this same connection which I should like to bring before you.

There is probably no department of Theosophical teaching which has induced more ridicule than the chronology as it is given in *The Secret Doctrine*, being mainly copied from the most ancient Hindu almanac, said to have been compiled in the time of Asuramaya, the great Atlantean astronomer and sorcerer. I am so fortunate as to be able to show that all these figures are based upon admitted astronomical facts, and have not been set down at random with the eyes closed, as has been charged.

According to this calendar, the Hindu Great Age is divided into four smaller ages. The first of these is the Krita or Golden Age, which occupies 1,728,000 years. This is followed by the Treta Yuga or age, which is 1,296,000 years. Then comes the Dwapara Yuga, containing 864,000 years,

and this is followed by the Kali or Black Age, in which we now are and which comprises 432,000. These four ages together make the *Great Age*, the Maha Yuga of 4,320,000 years. Now, we are told elsewhere that every age is preceded and followed by a twilight which lasts for as many hundreds of years as there are thousands in the age itself. Let us now take the first, or Krita or Golden Age, and treat it in this manner.

Here then we have the Krita Age, preceded and followed by its twilights—

172800
1728000
172800

making a total of 2073600

We will now divide this product by the length of the total precession of the equinoxes, or 25,920 years:—

25920)2073600(80
2073600

The result, you see, is exactly 80. We will now do the same to the Treta Yuga:—

129600
1296000
129600

25920)1555200(60
1555200

The result shows that the Treta Yuga is exactly equal to 60 precessional years.

Doing the same with the Dwapara Yuga—

86400
864000
86400

25920)1036800(40
1036800

we get 40 precessional years, and the Kali Yuga

43200
432000
43200

25920)518400(20
518400

produces 20 precessional years.

Adding these four Ages together, we find that the Great Age—the Maha Yuga—is exactly equal to 200 precessions of the Equinox.

The Hindu chronology does not of course stop here. We are told that seventy-one of these great ages make one minor Manvantara, that twenty-eight of these minor Manvantaras makes one day of Brahma, which is 4,320,000,000 years, that Brahma's night is of equal duration, that 360 of such days and nights make one year of Brahma, and that 100 such years make the age of Brahma or the Great Kalpa, the length of which is expressed by fifteen figures. These figures may seem extravagant, but they are not simply fanciful, for every one of them, with the added twilights, divides accurately and without remainder by the length of the precessional year of 25,920 ordinary years.

Moreover, they all divide by twelve, the number of signs in the Zodiac, and, when so divided, the product reverts to the basic figures, less one cypher. Thus 1,036,800, the length of the Dwapara Yuga, was obtained from the figures 864,000. Dividing the former by twelve, we get 86,400.

I think it is Mackey who says :—

"The Indians have had from the most remote antiquity a cycle of sixty years, which Hindu astronomers call the period of Vrihispati, because it includes five solar revolutions of the planet Jupiter. The Chinese, the Tartars, and the Persians multiplied that period by three, and made their cycle of 180 years."

Now these are based on the same figures as are given in the Hindu calendar. They all divide into those figures, and they are based upon Zodiacal measurements.

Notice also that the 360 degrees of the Zodiac are divided into 72 dodecans, or sets of five degrees each. If we multiply the 360 degrees by the 72 dodecans we get the length of the precessional year of 25,920.

Again, 180, which is half the Zodiac in degrees multiplied by the square of twelve, the number of signs in the Zodiac, also gives 25,920, or the precessional year.

The Zodiac is divided into 72 dodecans of five degrees each, because the Sun takes 72 years to pass through each degree, making 25,920 years for the whole circle of 360 degrees. These are curious facts, and very conclusively show that the Hindu chronology is very far from being fanciful, but rather is based upon the nicest calculations. W. R. Old further points out that the famous Naronic cycle of 600 years, when multiplied by twelve, the number of signs in the Zodiac, gives 72,000 years, and this multiplied by 360, the number of degrees in the Zodiac, yields 2,592,000 years, or the period of 100 precessions of the equinoxes.

The more these cyclic figures are examined, the more remarkable are the results. I have only tried to show somewhat of the system on which such

examination may profitably be made. But here I must certainly stop, although I have but skirted the outlines of what is known, and of what may be fairly surmised from that which is known. How pitifully incomplete such knowledge is, is well known to everyone who has attempted to read these riddles of the past, to catch some faint whispers from the wisdom that was, that is, and that yet will be throughout the ages. The Kali Age is indeed with us, but it is the promise of the Krita, the Golden Age. Hear the ancient prophecy of the Vishnu Purana :—

"In the Kali Yuga there will be contemporary monarchs reigning over the earth—kings of churlish spirit, violent temper and ever addicted to falseness and wickedness. They will inflict death upon women, children and cows, they will seize upon the property of their subjects and be intent upon the wives of others; they will be of unlimited power, their lives will be short, their desires insatiable. People of various countries intermingling with them, will follow their example, and the barbarians being powerful in India, in the patronage of the princes, while purer tribes are neglected, the people will perish. Wealth and piety will decrease until the world will be wholly depraved. Property alone will confer rank. Wealth will be the only source of devotion. Falsehood will be the only means of success in litigation. External types will be the only distinction of the several orders of life. A man if rich will be reputed pure. Dishonesty will be the universal means of subsistence. Weakness the cause of dependence. Menace and presumption will be substituted for learning. Liberality will be devotion, mutual assent marriage, fine clothes dignity. He who is the strongest will reign. The people, unable to bear the heavy burden, will take refuge among the valleys. Thus in the Kali Age will decay constantly proceed until the human race approaches annihilation. When the close of the Kali Age shall be nigh a portion of that divine being which exists of its own spiritual nature shall descend on earth endowed with the eight superhuman faculties. He will re-establish righteousness on earth, and the minds of those who live at the end of Kali Yuga shall be awakened, and become as pellucid as crystal. The men who are thus changed shall be the *seeds of human beings*, and shall give birth to a race who shall follow the law of the Krita Age, the age of purity. As it is said when the sun and the moon and the lunar asterism, Tishya, and the planet Jupiter are in one mansion, the Krita or Golden Age shall return. Two persons, Devapi, of the race of Kuru, and Moru, of the family of Ikshwaku, continue alive throughout the four ages residing at Kalapa. They will return hither at the beginning of the Krita Age. Moru, the son of Sighru, through the power of Yoga, is still living, and will be the restorer of the Kshatriya race of the Solar Dynasty."

S. G. P. Coryn.

PUNDARI.

A Story of the Buddha, Who Filled with Light the World, the Soles of Whose Feet were like unto the Faces of Two Blazing Suns, for that He Trod in the Perfect Paths.

Reprinted from "The New Californian."

In those days Buddha was residing upon the summit of the mountain Gridhracuta, overlooking that ancient and vanished city called Rajagriha, then a glorious vision of white streets and fretted arcades and milky palaces so mightily carven that they seemed like as woofs of Cashmere, delicate as frost! There was the cry of elephants heard; there the air quivered with amorous music; there the flowers of a thousand gardens exhaled incense to heaven, and there women sweeter than the flowers moved their braceleted ankles to the notes of harps and flutes. . . . But, above all, the summit of the mountain glowed with a glory greater than day; with a vast and rosy light signalling the presence of the Buddha.

Now in that city dwelt a bayadere, most lovely among women, with whom in grace no other being could compare; and she had become weary of the dance and the jewels and the flowers—weary of her corselets of crimson and gold silk, and her robes light as air, diaphanous as mist—weary, also, of the princes who rode to her dwelling upon elephants, bearing her gifts of jewels and perfumes and vessels strangely wrought in countries distant ten years' journey. And her heart whispered her to seek out Buddha, that she might obtain knowledge and rest, becoming even as a Bikshuni.

Therefore, bidding farewell to the beautiful city, she began to ascend the hilly paths to where the great and rosy glory beamed above. Fierce was the heat of the sun, and rough the dizzy paths; and the thirst and weariness of deserts came upon her so that, having but half ascended the mountain, she paused to drink and rest at a spring clear and bright like diamond, that had wrought a wondrous basin for itself in the heart of the rock.

But as the bayadere bent above the fountain to drink, she beheld in its silver-bright mirror the black glory of her hair, and the lotus softness of her silky-shadowed eyes, and the rose-budding of her honey-sweet mouth, and her complexion golden as sunlight, and the polished suppleness of her waist, and her slender limbs rounder than

an elephant's trunk, and the gold-engirdled grace of her ankles. And a mist of tears gathered before her sight. "Shall I, indeed, cast away this beauty?" she murmured. "Shall I mask this loveliness, that hath allured rajahs and maha-rajahs, beneath the coarse garb of a recluse? Shall I behold my youth and grace fade away in solitude as dreams of the past? Wherefore, then, should I have been born so beautiful? Nay, let those without grace and without youth abandon all to seek the Five Paths!" And she turned her face again toward the white-glimmering Rajagriha, whence ascended the breath of flowers, and the liquid melody of flutes, and the wanton laughter of dancing girls. . .

But far above, in the rosiness, omniscient Buddha looked into her heart, and, pitying her weakness, changed himself by utterance of the word into a girl far comelier and yet more lissome than even Pundari the bayadere. So that Pundari, descending, suddenly and in much astonishment became aware of the loveliest of companions at her side and asked: "O thou fairest one! Whence comest thou? Who may the kindred be of one so lovely?"

And the sweet stranger answered, in tones softer than of flutes of gold: "I also, lovely one, am returning to the white city Rajagriha; let us journey together, that we may comfort each other by the way."

And Pundari answered: "Yea, O fairest maiden! Thy beauty draws me to thee as the flower the bee, and thy heart must surely be precious as is thy incomparable face!"

So they journeyed on; but the lovely stranger became weary at last, and Pundari, sitting down, made a pillow of her round knees for the dainty head, and kissed her comrade to sleep, and stroked the silky magnificence of her hair, and fondled the ripe beauty of the golden face slumbering, and a great love for the stranger swelled ripening in her heart.

Yet while she gazed the face upon her smooth knees changed, even as a golden fruit withers and wrinkles, so wizened became the curved cheeks; strange hollows darkened and deepened about the eyes; the silky lashes vanished with their shadows; the splendid hair whitened like the ashes of altar fires; shrunken and shrivelled grew the lips; toothless yawned the once rosy mouth; and the bones of the face, made salient, fore-shaped the gibbering outlines of a skull. The perfume of youth was gone, but there arose odours insufferable of death, and with them came the ghastly creeping things that death fattens, and the livid colours and blotches that his shadowy fingers leave. And Pundari shrieking, fled to the presence of Buddha, and related unto him the things which she had seen.

And the world-honoured comforted her and spake: "O, Pundari, life is but as the fruit, loveliness but as the flower! Of what use is the fairest body that lieth rotting beside the flowings of the Ganges? Old age and

death none of us may escape; yet there are worse than these—the new births which are to this life as the echo to the voice in the cavern, as the great footprints to the steps of the elephant.

"From desire cometh woe; by desire is begotten all evil. The body itself is a creation of the mind only, of the foolish thirst of the heart for pleasure. As the shadows of dreams are dissipated with the awakening of the sleeper, even so shall sorrow vanish and evil pass away from the heart of whosoever shall learn to conquer desire and quench the heart's thirst; even so shall the body itself vanish for those who tread well in the Five Paths.

"O, Pundari, there is no burning greater than desire, no joy like unto the destructions of the body! Even as the white stork standing alone beside the dried-up lily-pool, so shall those be whose youth passes from them in the fierce heat of foolish passions; and when the great change shall come, they will surely be born again unto foolishness and tears.

"Those only who have found delight in the wilderness where others behold horror; those who have extinguished all longings; those self made passionless by meditation on life and death, only such do attain to happiness, and, preventing the second birth, enter into the blessedness of Nirvana. . . ."

And the bayadere, cutting off her hair, and casting from her all gifts of trinkets and jewels, abandoned everything to enter the Five Paths. And the Devas, rejoicing, made radiant the mountains above the white city, and filled the air with a rain of strange flowers. And whosoever would know more of Buddha, let him read the marvelous book, *Fah-Kheu-King*,—the Book *Dhammapada*.

LAFCADIO HEARN.

Women's Printing Society, 66, Whitcomb Street, W.C

A Word on Man, his Nature and his Powers

BY

ANNIE BESANT.

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A WORD ON MAN, HIS NATURE AND HIS POWERS.

By Annie Besant.

*A Lecture delivered on board the "Kaisar-i-Hind," in the Red Sea, Oct. 30th, 1893.**

The last time I spoke to you I took a very large subject, which I was obliged to treat very roughly. To-night I have selected a smaller subject, although still a large one, and shall be able therefore to treat it a little more fully. I propose to put before you what the esoteric philosophy teaches concerning man: man's nature and man's powers, his possibilities in the future, as well as his state in the present. May I say in opening what I have to put to you, that I am simply laying before you that which I have been taught, and which I have to a considerable extent verified by my own personal experiment, so that it has become to me a matter of knowledge? I, however, only put it to you as a matter of reasonable hypothesis. I do not pretend to dictate to you your opinions; I do not pretend to formulate for you what you shall think, or what you shall reject. On each of you the responsibility of forming his own thought; on each of you the responsibility of accepting or rejecting, as your own reason, your conscience and your judgment may decide. All that the speaker can do, or has the right to do, is to put the truth as he sees it, leaving it to each individual to accept or to reject, the right and the duty being on each, and not on the one who speaks.

With regard to man, there is a fundamental difference in the conception of man as he is looked at in the East and the West. According to the esoteric philosophy man is regarded essentially as a soul. What he may have of instruments which that soul employs, what bodies he may clothe himself in, what special forms he may adopt—all that is matter which changes in time and space. As you may read in *The Brihad Aranyaka Upanishad:* "As a goldsmith, taking a piece of gold, forms another shape . . . so throwing off this body . . . the soul forms a shape." And so the man is the soul, the soul that lives to gather experience, that lives to subjugate external nature, that lives to unite itself with the Divine Spirit whence it sprang; and as regards the soul's bodies, those differ as evolution proceeds and the soul moulds them century after century into the fuller and

* Fortunately the well-known Phonographer, Mr T. A. Reed, was among the passengers, proceeding to India with his son to take the official Shorthand Notes of the Royal Commission on Opium. The services of these gentlemen were secured to report Mrs Besant's Lecture, and we are thus able to present a *verbatim* report to our readers.

more perfect expression of itself. But in the West, man is far more identified with his outer form: he identifies himself with his body and with his mind. To us the soul stands above body and mind, using both as instruments, whereas in the West, people think of themselves as consisting of body and of mind; and the things that interest them are the things that affect the body, while the mind, they think, is practically their master, and they never dream of mastering their own thoughts and being ruler of their own intellectual as well as of their own physical domain.

In order that these distinctions may be understood, let us sketch the different "principles" as they are sometimes called,—"states of consciousness" as they are called at other times,—which make up man when you take him completely, as man physical, man psychical, and man spiritual. Those are the three great divisions accepted, let me say in passing, by Christianity as much as by other religions. For you find St. Paul speaking of a man "as body, soul and spirit." I know that in popular Christianity the distinction between soul and spirit has very largely been lost. But that is not so in Christian philosophy. If you take the writings of the great thinkers of Christendom, those who have dealt with religion scientifically and philosophically, you will find they follow the lines laid down by the great Christian Apostle and regard man as a triple and not only as a dual entity. Now the body which belongs to the man, which is a physical garment as we say, is a very changing and a very illusory thing, as I said to you the other night,—changing continually from moment to moment, and from year to year: so that if you turn to any modern book on Physiology you will find that every minute particle of your body changes absolutely and completely in the space of seven years, that not a fragment of it you had seven years ago is yours to-day. Not only so. In the later investigations of Physiology you will find it recognised in the West, that a great part, at least, of the body, is made up of minute lives, microbes as they are called; and whenever men of science are searching after the cause of disease, they are on the track of some particular microbe, and it has become one of their favourite recreations to cultivate the microbe and improve him, so that he may become less dangerous when he falls upon any particular body. In this, Western science is on the track of a great truth, and as far as it goes it speaks rightly in the fact that these microbes enter into the composition of the human body. It might go further: it might say that the whole body is made up of nothing else but microbes and minuter creatures still, so that the whole body of man is composed of tiny lives, lives each with its own independent existence, coming into the body and going out of it, taking while in the body the stamp of the individual man, of which, for a time, it forms a part. So that our bodies are like hosts of these tiny visitors, and each of us stamps on those particles of the body his own

physical, and, to a great extent, his mental, moral, and emotional characteristics. Out of the great reservoir of nature there pour through us these streams of tiny lives; and each, while it remains in our keeping, receives our stamp and then passes on to form part of some other body—vegetable, mineral, animal, human, as the case may be. So that even physically we become the creators of the world in which we live. Even physically the world, as it surrounds us, is made up of that which we contribute, and is modified and changed according to the character of these constant contributions that we make. Into our body flow the tiny lives. There we feed them, poison them or purify them, pollute them or cleanse them, as the case may be. By our food and by our drink, by our thinking and by our living, we modify these tiny particles which are a passing part of ourselves; and then we send them out to affect others—to make parts of the bodies of other people, to make parts of the physical nature around us, modifying them according to the fashion in which we are living ourselves. This is the physical basis of human brotherhood, this the physical basis of the brotherhood of all that lives. And there is nothing that lives not. So that this constant interaction throws on each a responsibility, gives to each the responsibility of this creative power, of this transmuting and modifying influence. One by one we change each other's lives physically, day by day we affect each other's health mentally as well as morally. Sometimes it is said that the man who is evil in his living, as the drunkard, is only his own enemy. It is not so. He is the enemy of everything that surrounds him, of every life that comes in contact with his own. The terrible curse of the drunkard is that all these tiny lives are sent out from him poisoned with alcohol to fall on the bodies of other men, women and children, carrying with them the poison that he has infused into them, and making him a focus of curses to all among whom he lives. Thus, learning what the physical body is, the esoteric philosophy makes us careful in our physical life. It carries on this sense of responsibility into the common actions, common thoughts of every-day and ordinary life, so that self-restraint in the body as well as in the mind, should be the note of the life of every true Theosophist.

Let me pass from the body to the next stage in man, that astral body to which I alluded the other night. Really the astral body should come first in our thought, for it is the stable matrix or mould, into which all these tiny physical lives pass, and out of which they pass again, the stable part of man which preserves the form, only slowly and gradually modified, which is more directly acted upon by the mind than the physical molecules, which affects the physical molecules in their arrangement, in that as you alter the matrix these physical molecules must take on the form of the mould into which they run. This astral body of astral matter envelopes

every physical molecule, and not only envelopes every physical molecule, but spreads out around the body, making a kind of atmosphere around each of us, extending some few feet away on every side, so that a clairvoyant looking at the body sees the physical body surrounded by what is called an aura, that is a vibrating mass of delicate matter, visible to anyone who is sensitive under special conditions, but visible normally to the clairvoyant, and differing in appearance according to the state of health, physical, psychical, or mental, of the person whom it concerns. Now, that aura, or atmosphere, surrounding the body, which is in a sense an expansion of astral matter, is very closely connected especially with the mind; it is very easily affected by the mind of the person to whom it belongs, and also by the minds of others. These magnetic atmospheres that surround us (for in astral matter all magnetic forces play) bring us into contact one with the other, so that we affect each other unconsciously, as we sometimes say. Have you never felt on meeting a person for the first time an attraction or a repulsion which had nothing in it of intellectual judgment, nothing in it of previous knowledge or experience? You like a person—you cannot tell why; you dislike another—you have no reason for your dislike. Esoteric philosophy explains to you the very simple reason that causes these strange antipathies and attractions. It is that every human being has his own rate of vibration—the vibration of this astral matter, so that it is always quivering backwards and forwards. It is one of the characteristics of this etherial matter to be thrown easily into waves; and just as light is nothing more than waves of ether set in very rapid motion by a rapidly vibrating body, which we call luminous, because of the effect it has upon the eye, so this etherial matter, which is part of our own bodies, is thrown into waves of definite length and definite frequency; and these vibrate always in us and around us, and are part of ourselves, modified by our own characteristics. Just as striking two strings on a piano you may have either harmony or discord, according to the length of the sound waves set up by these vibrating strings, so you may have either harmony or discord between the vibrating auras of two different people; and if the vibrations fall into harmony—that is, if they bear a certain definite relation of wave length to each other—there is an attraction between the two: whereas, if they bear a different relation you get discord—that is, friction and jangle, and you are repelled without understanding the reason.

It is this astral body and astral atmosphere which is the medium for all magnetic phenomena. All the effects we produce upon each other are modified by this astral atmosphere. All the effects that deal with emotions and passions, with all those sides of the human character which are of the nature of emotion, come to us by means of these astral vibrations.

Have you ever tried to think what oratory is? It does not lie in the

words that are spoken; it does not lie in the thought that is behind the words. You might take in cold blood the most eloquent passage of some great oration, and read it calmly without any movement of the emotions, without any sense of passion or of vibrating enthusiasm in you. If you hear it spoken, it is different. Why? It is because the thought of the speaker working on his own astral atmosphere throws that into vehement vibrations—vibrations of love or of hatred, passion or pity, vibrations of great enthusiasm; and then these vibrations of his throwing the whole ether around him into wave motion, these waves strike person after person, making their own atmosphere vibrate, and then from one to another there flies the contagion until the whole crowd is moved as by a single impulse and a single will.

These are all results of this second part of man's nature, this astral atmosphere that penetrates and surrounds him, by means of which the mind works on physical matter. And not only in this fashion, but in many forms of nervous disease, in those strange crises of panic, in those often puzzling attacks of hysterical affection that rush through a whole hospital. There you have set up these vibrations in the astral atmosphere communicated from patient to patient, and bringing about nervous crises in the physical body which they control.

With regard to this astral body and atmosphere many investigations are being made in modern science, and many of our acutest thinkers are beginning to realise that it is necessary to postulate such a nature in man in order to explain many of the obscurer phenomena to which so much of our modern thought is directed. Into this part of man's nature fall all the phenomena of trance, all the lower phenomena of mesmerism, and many of the phenomena of hypnotism. Although mind comes into mesmeric and hypnotic phenomena, it works on the astral body of the person who is subject to the influence, and by producing effects in the astral body brings about results in the physical. Psychologists in the West—men like Sidgwick, Sully, Bain, and many another of our leading writers on psychology—have found that they cannot understand the workings of consciousness if they only study it in its waking state: that is, if they only study the mind as we know it in our waking hours, they meet with phenomena that are quite inexplicable, and they have begun to study sleep-consciousness—a very bad name for it, but apparently there is no better at present in the English tongue—in order the better to understand the phenomena shown by the mind in its waking state. This sleep-consciousness includes all conditions of trance. There is this advantage of the trance condition—you can produce it at will; and every scientist will tell you that if he wants to gain exact facts he needs to control his experiments and to shut out what he does not want, to include only the conditions which he desires in order

that he may make his experiments. The moment he can produce these special conditions he can work out all the facts he is in search of with less liability to error than would otherwise occur. By artificially inducing trance, human consciousness can be studied in a fashion which is normally impossible: trance is produced sometimes by drugs, sometimes by mesmeric passes—that is, by the action of the mind and the will upon another—sometimes by hypnotism—that is, by using a mechanical stimulus like a revolving mirror or electric light (there are many ways of doing it), fatiguing the external sense, so that the fatigue leads to paralysis of the cells of the nerve, and that paralysis is propagated backwards to the brain, producing ultimately a state of brain fatigue, brain paralysis, in fact a state of coma. In these fashions man may be thrown into these abnormal states of consciousness, and studied when consciousness is working in this particular state instead of in the normal condition. In hypnotism these results are brought about mechanically. Mr. Braid, who first started these hypnotic experiments, brought them about by producing what he called a convergent strabismus. That is only a six-syllabled way of saying "a squint"; but sometimes the scientific mind likes to speak in six syllables rather than in one, because it produces a certain sense of dignity which impresses the unscientific and thoughtless. Really, what he did was to make the patient squint upwards by putting an object slightly above the eyes so that they had to converge in looking at it. In that way he fatigued very seriously the nervous elements as well as the muscles of the eye; and so the patient passed into a state of sleep or trance, from which Mr. Braid was able to obtain what are known as hypnotic phenomena. The older phenomena of mesmerism were brought about in a different way, by a person who was able to concentrate his will and his own magnetic force, throwing that force with all the strength of concentrated will on the person he desired to affect. He worked directly on the astral body by means of mental action; whereas the hypnotist works on the astral body by way of the physical, and so produces the bad physical effect, that by making artificial paralysis he fatigues the nerve and sets up unhealthy vibrations which tend to repeat themselves. Charcot always preferred to work on hysterical people, people with a tendency to epilepsy, and other forms of mental disease: those were the people most easily affected. He did not so much try to cure them, as to find out what results he could obtain from them, and the results were a further shattering of the nervous system as well as some exceedingly interesting psychical facts; but these facts were largely obtained at the cost of the physical destruction of human beings, a thing utterly antagonistic to all morality, and which ought to be condemned as a kind of human vivisection, even more wicked and more cruel than the vivisection of the lower animals. The results thus obtained you may read in many books that

have been published. I shall only take a few samples to show the way in which by means of the astral the mind may work upon the body, and so bring about results which will lead us on to our next part, the working of mind in forming images, and so later in moulding physical matter at its own will.

Take an ordinary hypnotic or mesmeric experiment. I should prefer mesmerism. Personally, I do not now use any of these experiments (I used to do them in my early days of investigation, before I knew the harm I might work), as I think on the whole they are mischievous. A person is thrown into a trance, and in that state he is told, say, that on his hand at a certain hour in the day will appear symptoms of a burn, that the skin will get red, that pain will be felt, that a wound will appear like a wound formed by a red-hot poker, and that all the symptoms, inflammatory and other, of a burn will be present. He is awaked out of the trance, and so far as you are able to discover he knows nothing of what has occurred during that time. The hour arrives which has been fixed for this appearance; the skin begins to redden and pain is felt. The patient does not understand what is happening, but he is conscious that he is suffering pain. The symptoms become more acute; the skin gradually assumes an appearance which it would assume if touched by a poker, and you have a burn produced, not by external lesion, but by the action of mind, the mind of the operator working through the astral body of the patient, setting up there the image of a burn which then reproduces itself on the physical molecules, which, as I explained before, are shaped and moulded by the astral matrix in which they are embedded. If, when in Paris, you go to the *Salpétrière*, you can see a number of photographs which have been taken of burns which have thus been produced on the bodies of patients, and you may examine the doctors who have produced these lesions, and without external means have caused external injury.

This throws strong light on some so-called miracles. Where you have the production of what have been called the sacred stigmata—that is the appearance on the hands and feet of the wounds of the Passion of Jesus—you are not face to face with a fraud, as many Protestants are apt to think, dealing with a Roman Catholic miracle. You are not face to face with a case of deliberate self-deception any more than a wilful deception of others. You are simply face to face with hypnotic phenomena produced in highly nervous subjects—such, say, as secluded monks or nuns who have their minds fixed constantly on one idea, who very often remain for hours in a single position with eyes up-turned towards the Crucifix—in that very position in which Braid used to bring on his hypnotic trance. So are really produced these marks upon the physical body, which by those who believe them to be miraculous are looked on as endorsing a

particular form of faith, while by those who hold another form of Christianity, they are regarded as deliberate and wicked frauds. They are neither the one nor the other. Like all miracles they are reducible under law; for a miracle is only the working of a law unknown to the people amongst whom the phenomena occurs, and they, because they do not understand it, at once jump to the "supernatural," forgetting that as the Divine is the source of all there can be nothing which is not natural—there can be nothing outside and beyond the divine nature and the divine will. Take, then, that class of phenomena as interesting physically—interesting as showing that you can produce physical results without what we call a physical cause—a thing which fifty years ago science would have said was impossible, which fifty years ago would have been denounced as fraud, as it was denounced when brought about a hundred years ago by a man like Mesmer. Orthodox science denounced him as a charlatan and a rogue. The century that followed has justified Mesmer, and has made some of us fairly indifferent when science calls out "fraud" about other phenomena which we know to be as real and as natural as those which were denounced as fraudulent by the science of the eighteenth century, and are boasted of as modern triumphs by the science of the nineteenth. These, however, are the least interesting of such phenomena. Far more interesting are the mental workings on the mind of the patient—sending before his thought images produced in the mind of the operator, and so enabling him to see as an image that which only exists as thought in the mind of the controller.

But before referring to some of these experiments, let me give you an explanation from the standpoint of the philosophy I am trying to explain. I have spoken of the soul as the man. That soul when it works through astral matter on the brain is known as mind, for the mind is the lower manifestation of the soul—it is the soul embodied and active in the body, not the soul in its own nature, not the soul in its own sphere, not the soul which uses mind as well as body as instrument, but only the soul as it is seen and manifested in the brain—intellect, reason, judgment, memory: all those characteristics of the mind are qualities of the soul as the soul works through the brain. In its own sphere it works in matter of a much subtler kind, and there each thought is a thing. Every thought is a form; every thought has its shape in the subtle matter which is the matter of the soul-sphere. But when that shape is to make itself manifest to others who are living in the body, it must clothe itself in astral matter to begin with, and take a shape in which, in the trance or clairvoyant state, it can be seen as a form; then it may be projected further into physical manifestation. With that I will deal in a moment. Amongst those physical manifestations are some of the phenomena which have caused so much puzzlement in connection with the Theosophical Society in the minds of many both in the East and the West.

Let me take, then, with that brief explanation, the workings of the soul through the mind, the working of the mind on astral matter, and the proofs of it that you may obtain through mesmeric and hypnotic phenomena. Suppose you take a sheet of plain paper and throw your patient into a mesmeric trance. On that paper place a card smaller than the paper, and then trace round it with a little bit of wood an outline of the card. Say to the person who is in trance, "I will draw a line round the card, and you can see it." Then put the paper and the card away, and wake the person out of the trance. Apparently he will be quite normal, like you or me. Give him, then, half-a-dozen bits of blank paper, amongst which is the paper on which this imaginary line has been drawn round the edge of the card, and ask him if on any of these bits of paper he sees any figure. He will pass them over one by one; and when he comes to the paper on which this line has been drawn by the wood, he will say—"On this there is an oblong traced." In order to be sure that he sees it, ask him to fold the paper along the line he sees, and he will fold it along these "imaginary" lines that you cannot see. Then bring the card and place it on the folded paper, and you will find that he has folded along invisible lines so that he has the exact size of the card round which this "imaginary line" was traced, showing you that he sees this image that has been formed, and that it persists for him, his faculties having been thrown into this clairvoyant state.

Take another case rather more complicated. Here you want considerable concentration of will on the part of the operator. On a blank piece of paper throw an image. Take, for example, a watch. If you look at the watch it conveys a very definite image to your mind. Are you able in thought to project such an image on the piece of paper so that you can see it with the mind? That is what is called visualizing it. Some have great power in doing it. Every artist has the power to some extent. Every person can obtain it if he chooses to train his will and concentrate it. You can thus produce to your own mind a clear image, so that if you shut your eyes you can see the watch in thought. That is the condition of success in an experiment of this kind. Suppose I have my patient: I throw in my thought an image of the watch on the paper; that is, I fix my mind on the paper, and I see on it in my own thought an image of the watch. I need not speak a word, I need not make any sign or touch the patient; there shall be no contact between him and me; I will remain silent, and affect him by nothing except my mind. He shall then be awakened out of the trance. Some one else shall give him the bits of paper, so that there may not even be contact between my touch of the paper and his touch. Presently, looking over the bits of paper he will come to the one on which my thought has made the image of the watch, and will say, "Here is a watch."

Ask him to describe it and he will describe it. Take it away, remove it to a distance until the outline grows dim, and he will say, "I cannot see it clearly." Now give him an opera glass, and the image will be recovered. Give him finally a pencil and ask him to trace over the lines of the picture he sees, and he will draw on that apparently blank paper the picture that you have made by your mind. What has happened?

The mind has in astral matter made the image by the force of its own thought, and that is visible to the person in the clairvoyant state. His astral body, which is active, vibrates in answer to it, and so by an inner sense he is able to see it. That is then transmitted to his physical eye, and he sees that which to the eye not thus influenced does not exist. But what is thus seen must exist, or it could not be visible under any conditions. On these matters Professor Lodge is making some interesting investigations. He has convinced himself that thought can pass from brain to brain by means of an idea being conveyed without any word or written expression at all. In all these experiments, case after case may be found by which you may convince yourself of the reality that thought, ideation, gives birth to form. But this may carry us very far. I have said that concentrated thought is necessary for such exact experiments, but it is not necessary for affecting to some extent the minds of others, which are all in nature like our own. Very concentrated thought is necessary to produce an astral image that another can see; comparatively slight thought is wanted to produce an image that another may receive in the mind. And so you come to thought transference—another of man's powers familiar to every student of Theosophy, and now being investigated by modern science.

Before taking that, let me take the last stage of this production of images which I said was connected with some of the phenomena which have caused so much curiosity and wonder and accusations of fraud in connection, especially, with Madame Blavatsky, the greatest wonder-worker of our time. It is a simple enough thing, this production of external material forms by a person who has trained the mind and the will. That means, of course, that the soul is sufficiently developed to be able to use the mind as an instrument—that which is thought to be impossible, I am afraid, in the Western world. What happens is this. The soul in its own sphere strongly thinks, and produces a mind image. That mind image, generated by the soul, is thrown down into the ordinary mind working in connection with astral matter. Then, into that mind-image is built astral matter—the molecules of astral matter—so that, as in the former case, it would become visible to the clairvoyant. But a stage further is possible. Out of the atmosphere in which in minute division, as you know, exists physical matter, minute particles of carbon, for instance, in the carbonic

acid around us—those particles taken up by the plant and built into its own tissues—those tiny particles of solid matter are precipitated by means of a magnetic current into the form which has thus been produced by the action of mind on the astral matter. And thus a physical object is produced. The commonest form of this is the precipitation of writing. All that is necessary is that you should be able to think strongly each letter that you want to produce. You must make an image of the letter; you must then produce an astral image of that letter, so that, say, your letter A would exist in an astral form, held together by strong concentrated will. Then into that astral mould by a magnetic current, as easy to manipulate as the magnetic and galvanic currents used by your electricians when they precipitate silver from a solution on to the article they desire to plate—by quite as simple a process there is cast down out of the atmosphere the minute material particles which in their aggregation become visible: and then your letter A appears as precipitated on the paper. That is a description, stage by stage, of the production of precipitated writing. There is nothing miraculous about it; it is a simple process, as simple as any electric message, which, as you know, may be produced by writing on a tape by alternating currents which produce, if you desire, a facsimile of the writing of the operator at the other end. The difference between the working of the adept and the working of the electrician, is that the electrician wants an apparatus—a battery and a wire—to produce his result; while the adept uses the brain as his battery and wire. For the human brain, as one of these adepts has told us, is a most marvellous generator of force, a most wonderful transmuter of mental into physical and physical into mental forces. There takes place the great alchemy of nature, and it can be governed by a purified and concentrated will. If you ask me, "Can I do it?" I reply, "No, you cannot, because you have not trained yourself." Will you pardon me if I say what sounds very rude, that very few of you ever really think at all?

You drift. You do not think. You allow other people's thoughts to drift into your minds from the mental and astral world. The minds of most of us are nothing more than hotels into which drift the visiting thoughts that are in the mental atmosphere around: they come in for a bit, stay for a time, and drift out again—drifting in and out. So, men and women scarcely ever really think. Some minds are more like dust bins than even hotels, and they put up a sort of label, "Rubbish may be shot here," in the form of the most trivial and ridiculous novels, the most frivolous and childish newspapers. Yet men and women who spend hours in that fashion, wonder that they cannot manipulate the forces of the mind, or use the power of the will which needs years of training ere it becomes ductile and obedient to the soul.

If you want to see whether I am judging harshly, try and think for one minute of a single thing, and before you have thought of it for half a minute the mind will be off on some other subject. Try and think of a watch for a minute after I have stopped talking, and before you have thought of it a quarter of a minute you will find yourself thinking, "What was it she said about it? how did she look when she said it? what was my neighbour doing at that particular moment?" Everything except the one thing of which you are trying to think. Then, perhaps, you will convince yourself, as I convinced myself by that very experiment, how very little power you have over the mind, how much you are at the mercy of outside thoughts instead of using them as you yourselves please.

Or take another case. You have some great and pressing anxiety. You can do nothing at the moment; it will keep you awake all night. Why? Because it is your master instead of your mastering it. If you knew the life of the soul, if you understood the powers of the soul, you would never think of anything save that which you desired to think, and which you are using for some purpose. If you had coming on, say some great law suit, and could do nothing to influence the result, you would not think of it until the time came: you would give your whole mind to other thought that was useful and spare yourself needless worry, which ages and kills far more than anything else. Let me say in passing that the power to do it is one of the great experiences which have come to us in the knowledge of Eastern thought. For, at least, we have among the Hindoos not great numbers who can do it, but great numbers who put before themselves that as an ideal, who know that it can be done, who realize the possibility, and who are the standing witnesses of this reality of the higher life of the soul, and the possibility of rising above body and mind into the true life where all causes have their place.

But even our careless thinking gives rise to forms; and this is a practical point of importance to us. As we think we create forms, and those forms are according to the nature of our thought, good or bad according as the thought is evil and evil-working, or good and good-working. The motive which underlies the thought governs the nature of the form to which we give birth; and that form when it passes out from us, passes into the astral world as a living thing, exists in that astral world influencing other people and forming part of the common stock of thoughts in the world. On this subject one of the great Eastern teachers has said:—

"Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action

which generated it. Thus, a good thought is perpetuated as an active beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses and passions; a current which re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his 'Shandba'; the Hindû gives it the name of 'Karma.'"*

That is what you and I are doing all day long, every day and week and year of our lives—sending out these currents of thoughts, peopling the mental atmosphere with our own thoughts, good, bad, and indifferent, thoughts of love and hate, thoughts of kindness and bitterness, thoughts that bless and thoughts that curse mankind. Here is the creative region, here the greatest responsibility. I spoke of our power of physical creation: far more important is our power of moral creation; for as we give out thoughts good or evil so we affect our own and others' lives, so we build our present and our future, so we make the world of to-day and of to-morrow. What is the criminal? You and I think we can separate ourselves from the criminal, that we are so much better than he, not responsible for his acts, not responsible for his crimes. Are you so sure? A criminal is a very receptive organism—passive, negative, with all the soil made by his own past thinking, that makes him easily attract and nourish every thought which is evil and cruel. But the soil will not bear bad fruit unless evil seed falls into it. How much of that evil seed do you and I contribute? Perhaps some passing thought of anger, conquered a moment after, comes into the mind. That thought has gone out into the mental atmosphere, becoming a living thing, a force for evil. That force of anger going into the mental atmosphere of the criminal, falling into the soil prepared for it, will germinate as a seed germinates, and there it may grow, nourished by his own evil, into an anger which is murder, and is then condemned by the criminal law of man. In the juster law of the universe the generator of the angry thought shares the fault of the crime. Everyone who helps thus to pollute his brother is guilty of his brother's sin. So, also, with good thought. Every noble thought that we think goes out into the world as force for good, and, passing into some mind, whose soil is full of all good impulses, is nourished there into heroic action, and so comes forth as noble deed. Our saints and martyrs, our heroes and our thinkers, are ours in mind as well as by virtue of our common humanity. Our best goes to their making; our noblest goes to their helping. They are ours as we have helped to form them, and every thought we think of good goes to the making of the saint.

Such then, is some of the teaching of esoteric philosophy as regard

* *The Occult World*, A. P. Sinnett. Fifth Edition. Pp. 89-90.

man's nature and man's powers. Everyone of us has thus a share in the making of the world; everyone of us has thus a share in the building of the future. To-day all that surrounds us is the outcome of past thinking; to-morrow our environment shall be the resultant of our present thought. Law everywhere: law in the mental and moral world as in the physical; but man the creator of his own destiny—man the builder, the moulder, the master of the world.

That, then, is the message which to-night I have striven to bring to you; that the fragment of esoteric truth that I have tried to put before you. For thus it is that morality worked out in contact with philosophy finds its embodiment in life. Thus life becomes beautiful, life becomes strong, life becomes dignified, noble and serene. You and I as living souls have the future in our hands to model: ours the power, ours, therefore, the responsibility; for where the power is, there also, lies the duty; and with the increased knowledge of power the duty and the responsibility increase.

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Christian Rosenkreuz and the Rosicrucians

BY

W. WYNN WESTCOTT

The Platonic Philosopher's Creed

BY

THOMAS TAYLOR

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CHRISTIAN ROSENKREUZ AND THE ROSICRUCIANS.

By W. Wynn Westcott.

The Rosicrucians of mediæval Germany formed a group of mystic philosophers, assembling, studying and teaching in private the esoteric doctrines of religion, philosophy and occult science, which their founder, Christian Rosenkreuz, had learned from the Arabian sages, who were in their turn the inheritors of the culture of Alexandria. This great city of Egypt, a chief emporium of commerce and a centre of intellectural learning, flourished before the rise of the Imperial power of Rome, falling at length before the martial prowess of the Romans, who, having conquered, took great pains to destroy the arts and sciences of the Egypt they had overrun and subdued; for they seem to have had a wholesome fear of those magical arts, which, as tradition had informed them, flourished in the Nile Valley; which same tradition is also familiar to English people through our acquaintance with the book of Genesis, whose reputed author was taught in Egypt all the science and arts he possessed, even as the Bible itself tells us, although the orthodox are apt to slur over this assertion of the Old Testament narrative.

Our present world has taken almost no notice of the Rosicrucian philosophy, nor until the last twenty years of any mysticism, and when it does condescend to stoop from its utilitarian and money-making occupations, it is only to condemn all such studies, root and branch, as waste of time and loss of energy. The very name of "Christian Rosenkreuz," the founder of Rosicrucianism, would meet with hardly any sign of recognition in the best social or the literary circles of this country; and yet the mere publication in 1614 of a little pamphlet in Germany, narrating the mode of foundation and the aims of the Rosicrucian Order, made such a stir throughout Europe, that even to-day there are extant six hundred tracts for and against the reality and the *bona fides* of the doctrines of the Order; which tracts were written and printed in Germany and France alone, within a hundred years of the issue of the original *Fama Fraternitatis*, or narrative of the establishment of the society of C.R.

In estimating the relative importance of so voluminous a literature, we must remember that the era 1600-1700 was far different from the age in which we live. The printing press, although available to the few and rich, was still a rarity, and the daily newspaper had not been thought of.

Certainly no book that has been printed within the last fifty years has created one tithe of the flutter, in the world of the learned, that was caused by this thirty-three page Latin pamphlet, published in Germany in 1614.

The Reformation, we must remember, had just become an accomplished fact; it was a sweeping change that had affected a vast tract of semi-civilised country, and perhaps some explanation of the outcry against Rosy Cross was a form of protest against another possible attempt at the conversion of men, like the Reformation of Catholicism which had preceded it, and had, while making great improvements, greatly unsettled men's minds, and had shaken European religious and social life to its foundations. The narrative, then, of Christian Rosenkreuz created a veritable intellectual panic among the learned, and it was a ferment which did not complete its work for several generations. That its effect was on the whole a good one, need not be doubted by us, for whatever may be the merits or demerits of Rosicrucianism as a system of philosophy or ethics, its promulgation certainly tended to widen men's intellectual conceptions, to show that the prevailing standards and forms of religion were not the only possible forms of high spiritual thought and aspiration, and that even the time-expired formulæ of Egyptian culture were susceptible of a later development not wholly unsuitable, and not unworthy of the attention of a later age. Why indeed should it not have been so, seeing that for 1500 years in Europe the nations had reposed in a state of apathy without culture, had made almost no progress, and had been hide-bound by the fetters of a religious establishment which boasted itself upon its exclusiveness, its control of all that God gave or man could receive, and formulated and practised the dogma that there was no revelation but one—the Bible—and that the Bible was unsuitable to the people, whose sole duty was to support a priesthood, from whose personal attention and propitiation alone was any good to be obtained.

So long as vast nations were taught that neither mind, nor intellect, nor man's spiritual soul required any further culture, nor any further enlightenment than could be obtained from listening to the reading of the only infallible book in a language not understanded of the people; it is easy to perceive why Germany in 1600 was behind Alexandria of the year 1, alike in culture, in science and in art.

Reform of any sort, new presentments of truth of any kind, always stink in the nostrils of men who have a vested interest in maintaining things as they are: and history has repeatedly shown that even beneficed ministers will stoop to misrepresentation and falsehood in order to sustain their own interests and God given rights, in their minds consonant with the right divine of Kings,—another now exploded superstition. Small wonder then that the *Fama Fraternitatis Crucis* raised up a storm of passion, and that its followers

were assailed by every form of abuse and by every vile epithet that the Billingsgate of clerical intolerance of that day could supply. For the clergy, be it remembered, with the pupils of the clergy, were alone able to read and write, and it was but the one man in a thousand who, having received education from orthodox sources, dared to express an opinion of his own. Of such a sort were the few defenders of Rosenkreuz, and their pamphlets are mostly anonymous, to avoid open persecution, while the authors who wrote in condemnation signed their names in full with many ecclesiastic titles. None of the minor clergy, whatever they thought or felt in private, dared publish any defence of a teacher or school which conflicted with the dominant faith: a few exalted clerics, Priors and Abbots, did, as I shall no doubt be reminded, both profess and practise Hermetic science and alchemy; but then an Abbot—as he of Spanheim, I mean the notable Trithemius; or a Prior like Valentine; or a Bishop, like he of Ratisbon, Albertus Magnus, were living in safety among a crowd of retainers, and the Holy Father's arm was a long way off, and he did not unnecessarily degrade a priest of *high* rank unless for contumacy to some personal order,—while on the other hand each one of ten thousand common parish priests could easily be cajoled into a visit to a neighbouring monastery and there retained until released by a merciful Karma.

It seems to me that there is a parallelism, and I hope to be able to show to you that there is an analogy, and some points of resemblance, between the appearance of Christian Rosenkreuz in Germany, and the coming of your own H.P.B. as a teacher bearing witness to the light within her, and being inspired by knowledge gained in the East by travel and initiation there: the differences being that in the former case the few thousand learned of all Europe were alone approached by a printed manifesto,—while in our time the whole nation is approached by personal teaching, supplemented by the use of the press.

Let us see then shortly what is known historically of this Rose Cross Order, whose manifesto excited so great an interest.

The book *Fama Fraternitatis* narrates that about the years 1375-1450, there flourished a very learned man, who, having spent many years in travel through the East,—Asia Minor, Chaldea, Arabia and Fez,—came again to Europe, and after a residence among the Moors in Spain, returned to his native State in Germany, full-filled with the Hermetic Sciences and capable in magical arts, which knowledge he had acquired by many initiations in Eastern lands. He adopted a covered mystic name, as mediæval teachers mostly did; the name he took was "Christian Rosenkreuz," or Christian Rosy Cross, or shortly C. R., with a Signum or Seal of a Rose on a cross formed of six squares, such a cross as if closed up would form a cube.

He settled in a certain retired place and drew around him a select

circle of friends and pupils who were ultimately, after training, received by him into the grades of mystic initiation which he had himself collected.

After some years of tuition and elementary practice these initiates set to work and built, or caused to be built for themselves, a Temple or Lodge House, or Home; they called it "*Domus Sancti Spiritus*," the House of the divine spirit. Here they settled and this was their abode, study and laboratory; from thence they issued forth in turn on deeds of mercy and of healing, and of teaching, and of observation. From this first circle there were formed other circles in succession, the elders teaching the juniors, and so was the secret knowledge both preserved and extended. C. R. lived to a very advanced age, 106 years, and dying at last was buried, as had been arranged by him and the members of his inner circle, in a special vault within their *domus* or secret dwelling. Some form of embalming was used, and the vault was decorated with grand and beautiful emblems, designs and implements. The Magus was enclosed in a specially prepared tomb, and was laid to rest with his own special consecrated insignia. The vault was closed, and upon the door was fixed a brazen plate, upon which was engraved an inscription of a prophetic exclamation of his own, that in 120 years after his death his tomb should be re-opened and his doctrines, in a modified form, once more made public, and not only to a few, but to the learned in general: this plate was then covered up and the presence of the vault quite masked.

The members of C. R.'s inner circle appear to have died off each in his turn, until at last there remained no one who could tell the secret of where the great Instructor lay, and where was the secret chamber of which all had heard, and which all were forbidden to seek. The brothers were content to refrain from seeking; trusting in the promise that a time should come when, in the natural course of events, C. R. should rise again, or at least in the spirit, *i.e.*, his doctrines and fame should be published. The 120 years passed away, and the order still flourished; faithful initiates still studied, watched and waited, until the fateful hour was struck on the clock of time, and in 1584 the secret was discovered.

I will read from the original work, in its earliest English translation by Eugenius Philalethes, that is, Thomas Vaughan, printed in London, 1652:—

"The year following, after N. N. had performed his school right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse, he thought (being a good Architect) to alter something of this building, and to make it more fit: in such renewing he lighted upon the Memorial Table, which was cast of brass, and containeth all the names of the brethren, with some few other things; this he would transfer in another more fitting vault, for where or when Fra R. C. died, or in what country he was buried, was by our predecessors concealed and unknown to

us. In this Tablet stuck a great nail somewhat strong, so that when he was with force drawn out, he took with him an indifferent big stone out of the thin wall, or plaster of the hidden door, and so unlooked for, uncovered the door, wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which that was written in great letters, '*Post* CXX. *Annos patebo*,' with the year of the Lord under it; therefore we gave God thanks, and let it rest that same night because first we would overlook our Rotam.

"In the morning following we opened the door and there appeared to our sight a vault of seven sides and corners, every side five feet broad and the height of eight feet. Although the Sun never shined in this Vault, nevertheless it was enlightened by another sun, which had learned this from the Sun, and was situated in the upper part in the centre of the ceiling; in the midst, instead of a tomb stone, was a round altar covered over with a plate of brass, and thereon this engraven:—

A.C.R.C. Hoc universi compendium unius mihi sepulchrum feci.

"Round about the first circle or brim stood

Jesus mihi omnia.

"In the middle were four figures, enclosed in circles, whose circumscription was:—

1.	*Nequaquam vacuum.*	No void exists.
2.	*Legis Jugum.*	The yoke of the law.
2.	*Libertas Evangelii.*	The liberty of the doctrine.
4.	*Dei gloria intacta.*	The unsullied glory divine.

"This is all clear and bright, as also the seventh side and the two Heptagoni, so we kneeled altogether down, and gave thanks to the sole wise, sole mighty, and sole eternal God, Who hath taught us more than all men's wit could have found out, praised be His Holy Name. The Vault was parted in three parts: the upper part or ceiling, the wall or side, the ground or floor.

"Of the upper part, you shall understand no more of it, at this time, but that it was divided according to the seven sides in the triangle, which was in the bright centre; but what therein is contained, you shall (God willing), (that are desirous of our society) behold the same with your own eyes, but every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly showed and set forth *concentratum* here in our book. Now as yet we had not seen the dead body of our careful and wise father; we therefore removed the altar aside, there we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited with all the ornaments and attires; in his hand he held a parchment book, called T, the which, next unto the Bible, is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this elogium, which then follows in Latin—it may be shortly translated thus:—

"'A seed sown in the breast of Ihesus.

"'Christian Rose Cross, sprung from a noble and famous German family. *The* man of his age for the most subtle imaginations and divine revelations, and one of unwearied labour in the search for heaven's mysteries and those also of humanity; he was secretly admitted to a more than Regal or Imperial Gaza (or treasure house) during his journeys in Arabia and Africa: he instituted and became the custodian for posterity of these arts. he

formed the *Minutum Mundum*, which related the past, present and future. He lived more than a century, and passed away, not of disease, but at the call of God; away from the embrace and last kiss of his brethren, and so returned to divinity.

"'He was a beloved father, a very dear brother, a most faithful teacher, and the most enduring friend.

"'He lies concealed here for 120 years.'

"Underneath this inscription there were five signatures of members of the First Circle, and three of the Second Circle."

I am not of those who scoff at all that seems at first sight improbable, and to me this does seem a very impressive narrative. Many of you as Theosophists must see nothing wildly improbable about it; and it may seem to you within the range of things possible; but I admit that the truth of the narrative is not proven. No person as an entire outsider has ever seen this embalmed body, or this vault, or this *Domus sancti spiritus*, which was built about 1460 and opened about 1584; or at any rate no notable man has asserted in print that he has seen it.

But would such an outsider be at all likely to see it?—at least not without first martyring the Fratres of the Order.

Be just to Rosicrucianism and its origin, and history; ask yourselves what absolute proof you have of the fact of many *other* historical events; proof I mean independent of the evidence of those who had already convinced themselves and of those who have a personal object to serve in establishing the truth of any alleged occurrence—such as the death of Jesus by crucifixion, the Trojan War, or of the striking incident in the conversion of Saul of Tarsus, or of the former existence of the Pharos of Alexandria.

And, on the other hand, of what value is negative evidence in such a discussion. The fact that the works of Josephus have no mention of Jesus which is not a forgery, is no proof that a gentle, wise and revered spiritual divine teacher did not preach in the time of the Emperor Tiberius, in Jerusalem; nor is the fact that neither Lord Bacon, nor Frederick the Great, nor Pope Pio Nono, nor Spinoza, nor Huxley, has ever asserted that he has seen the Vault of Christian Rosenkreuz any reason for denying its existence in 1484 or 1600, or at any time since then.

I would undertake to obtain in a week, in any large town in England, a thousand signatures to a document attesting that no living Theosophist had ever been seen by them, or to a document testifying that no evidence existed which went to show that the Theosophists had a Sanctum in which rested the ashes of their late revered teacher, in a room suffused with the peace which now at length dwells over the memory of her character, at once so enthusiastic and so contemplative—and of her personality, at once aggressive and so endearing.

Thousands of persons of culture, and hundreds of occultists and pseudo-occultists, could be found willing to testify that they were not in possession of any evidence that successors of "Rosy Cross the Adept" still exist in England; or that any such a vault exists here or anywhere else in Europe. Yet that need not upset my belief, or your belief, if you hold it, that Adept Rosicrucians do still exist; nor will it upset the fact that I have met a person in this very Blavatsky Lodge (who was known to most of the elders in Theosophy among you) who assured me of the truth of these assertions, and who claimed to have seen such a vault. Not that I am weak enough, or so ignorant of human nature as to suppose, that any statement of mine would make you believe, nor do I want you to believe this. Seeing is believing, and if you cannot see, you are not to be blamed, BY ME, for not believing: but take my former case as to the Theosophical Headquarters, of this assertion there are many of you here present who, having seen, could testify to its truth, and so, I suppose, do believe, and so the gist of my argument may come home to such of you. So much then for the History of the Order of the C. R., first issued in 1610, and printed again and distributed in considerable numbers in 1614. A great outcry arose at once, and it is to be observed that the *Fama* issued alone in 1610, was, when issued in 1614 in a revised form, bound up with a second tract, the *Confessio Fraternitatis*. This is important, because the two works vary exceedingly as to matter and manner.

The former treats of the 1450-80 period of Europe, when Roman Catholicism was unchallenged except by Mohammedanism, and by a few remaining descendants of the pagan philosophers, and by Hermetic pupils: while the *Confessio*, issued in 1614, and no doubt then written—but it is anonymous,—appeared after the throes of the Reformation, and it is tinctured deeply with the notions of Luther, and with Protestant crudities: and so differs widely from the purely Hermetico-philosophic or Gnostic-Christian form of the earlier work.

I have no objection to urge against the notion which has been formulated by Edward Macbean among others, that the *Fama* was written by a true follower of Christian Rosenkreuz's original Order, and that the latter was written by Valentine Andrea, a well-known German theologian and mystic who flourished at that time. He may have been a low grade initiate of the Rosicrucian Order and have been ordered to publish this *Confessio* to temper the storm which had been set up by the first tract. This effect, however, did not follow, and the polemic fury of the *literati* continued in full force for many, many years.

Many modern critics have accepted this suggestion that Andrea wrote the *Confessio*; but they err from want of study, who say that both are from the same hand; as well say that Jeremiah wrote the Book of Esther, so

much also do they differ in style, and in that case too, one is apologetic, and the other is history or fable,—at least a narrative.

So much for the history of the founding of the Order, now what is stated of the tenets? We must presume that an Order founded on a basis of philosophy gathered in Arabia and Africa was not simply a Christian one. The claim also to magical power negatives the idea that the doctrines were orthodox; and yet we find a profession of Christianity running through the volume. We must remember that C. R. began life as a pupil in a cloister, and was the associate in early life of monks: we must bear in mind that out of Europe, in the East, Christianity was Gnostic, and that the Gnostics and Neo-Platonists, although to a Roman Catholic or Protestant decidedly heretical, were yet inspired by Christian ideals—although they could not realize the accepted admixture of the God and Man in Christ, yet insisted on the Christ teaching of the Man Jesus.

Similarly so we to-day, having mostly entered upon the Eastern Theosophy from a Christian education, still are largely tinctured by our basic theology and still use Christian language and types and symbols in our new ideals of the higher principles of man and humanity. For example, read the Theosophic works of Brothers Kingsland and Brodie Innes. For this reason, it seems to me, that this book, explanatory of an Eastern occultism yet using frequently Christian terms, must be read as though the Christian allusions were to a Gnostic and not to a Catholic Christ spirit and man Jesus; for Jesus to the Hermetist is the shortened form of Yehoshua, which title is formed of the letters of the Kabalistic Yod, Heh, Van, Heh, having interposed the letter Shin, the emblem of the spark of the Divine overshadowing each human soul. This Yod Heh Van He, the incommunicable Name, being the origin of the common God Name Jehovah, but to the Kabalist was not the jealous God of the Jewish nation, but a glyph of the divine creative forces which emanate from the highest God ideal, yet unmanifested and certainly not individualised.

As to the tenets of the Order then. The *Fama* begins with a tribute to the mercy and goodness of the Wise and Merciful God, by which a more perfect knowledge of two subjects is obtained—Jesus Christ and Nature note these two—as of equal importance. God is then thanked for the raising of some men who are able to bring Arts to perfection; and then finally that man might understand his own nobleness and worth, and why he is called Microcosmos—that is, I take it, man's unlimited range of improvement and that he is a mirrored reflection of the Macrocosm, the Divine Universe of Manifestation.

Men are chided for adhering to short-sighted doctrines, as of Aristotle and Galen, when the greater Truth lies before them; of those teachers it is added, that had they but been offered the knowledge

of the Rosicrucian initiation they would have accepted it with much joy.

It is then explained that Christian Rosenkreuz on his return from his travels, offered to the learned the elements of his Eastern lore; he showed them the errors of their church and how the whole *Philosophia Moralis* might be amended. But it is added—"these things were to them a laughing matter, for being a new thing unto them they feared that their Great Name should be lessened, if they should now begin to acknowledge their many years' errors, to which they had grown accustomed, and wherewith they had gained them enough."

That was the secret, the secret of the failure of Christian Rosenkreuz to become a public teacher, and such the reason why the idea occurred to him of founding a new Order who should work for a General Reformation in silence and secrecy, and undisturbed by the scoffs of a world either too ignorant or too self-seeking to be taught.

Some pages further on the general agreement of the members is given.

1. That no public profession of any superior knowledge should be made; but that members should when able endeavour to cure the sick, and that gratis.

2. That they should not make themselves conspicuous by any special garment or insignia, to the world.

3. That they should yearly meet in assembly and mutually instruct each other in the knowledge gained since last they met.

4. That every member should select a worthy person to succeed him as pupil.

5. That the letters C. R. should be their mark, seal and character, ever keeping them in mind of their Founder, and of the Christ spirit, and of the Rose of silence.

6. To keep the Society secret at least 100 years.

This point was certainly well kept; but after that time many members did write themselves, no doubt by permission, as Frater R. C.

Other references to their ideas and habits and unusual powers abound in the *Fama*. For instance, it is said, although they could not live longer than the time appointed by God, yet were they free from disease and pain. That Frater J. O. was very expert in the Kabala, the mystic philosophy of the Chaldee and Hebrew initiates. That their burial places should all be kept secret, and they claimed the possession of the art of embalming.

They claim the knowledge of the secret of the Ever-burning Lamp, which is so often referred to in the mediæval occult authors.

The power of foresight, as shown by the inscription on the Vault door.

In the Vault were found, *inter alia*, "wonderful artificial Songs;" these we may take to be what the Eastern adepts called Mantrams, that is,

portions of language in a certain rhythm for recitation in magical ceremonies.

They condemned gold-making for profit and luxury as accursed, calling transmutation but a Parergon or side work.

And lastly we read in the *Fama* :—

"Our philosophy is not a new invention, but as Adam after his Fall received it, and as Moses and Solomon used it, also she ought not to be much doubted of or contradicted by other opinions or meanings; but seeing that Truth is always peaceful and brief and always like herself and especially accorded by with Jesus *in omni parte* and all members. And as he is the true Image of the Father, so is she his image. It shall not be said that this is true only of philosophy, but true according to Theology. And wherein Plato, Aristotle, Pythagoras and others did hit the mark, and wherein Moses, Enoch and Solomon did excel, but especially in what that wonderful book the Bible agreeth. All that same concurreth and makes a sphere or globe whose total parts are equidistant from the centre."

There follows the *Confessio Fraternitatis*, written to the learned in Europe, and which is said to contain thirty-seven reasons of the purpose and intention of the Society. Curiously enough, that tract does not contain any series of thirty-seven reasons, or thirty-seven paragraphs, but is a very discursive relation of the doctrines of the Fratres. As a whole its tenets differ from those of the *Fama*, and are plainly tinctured with Post-Reformation ideas, indeed we find the Pope called Antichrist. So that it seems safe to decide that this tract is rather by Valentine Andrea, the Protestant Theologian, than by men deeply inspired by the mysticism and magic of a man raised to Adeptship by Oriental Sages.

Time will not permit of any review of the *Confessio*, nor of any glance at the lives and works of those philosophers who have since styled themselves Fratres of R. C., so I hasten to conclude with a short summary, and with the analogies between the origin of the Order of R. C. and the Theosophical Society.

As a critic, then, of the Rosicrucians, viewed from the standpoint o the *Fama Fraternitatis*—their own manifesto to the world, it seems that the Order was essentially a brotherhood of philosophers living in a Christian country, and professing a nominal Christianity of Gnostic type, yet essentially a band of students of Oriental lore and Eastern magical arts, professing and practising Kabalah divination and the knowledge of the ultra-natural planes of being.

As such they had to encounter the rampant hostility of the orthodoxy of their time, and hence needed to shroud themselves under an impenetrable veil of seclusion; they only appeared in public singly, and without any mark of their character; and lastly, when abroad they devoted themselves first to charity and healing, and then to the acquisition of more extended knowledge by observation and experiment.

I am now to point out certain resemblances, possibly entirely superficial, which seem to me to exist between the narrative of Christian Rosenkreuz and the origin of the Theosophic propaganda.

Let no error be made by you as to what is here said: the Rosicrucian establishment, admitting of no demonstration, may be, if it seem good to you, regarded as a myth. Theosophy is to us a great fact. But for myself I studied Western mysticism twenty years before I became a pupil of this school, and I esteem it highly, and so for me it is no slight to Theosophy to compare it to the work of Christian Rosenkreuz. I admit that the present work of the Theosophical Society is exalted in its aim, and is becoming universal in its distribution, and so far excels the *role* of the ideal Rosicrucian, whose zeal was much more turned to personal development; as such, however, I am prepared to contend for the value of Hermetic initiation; but that is not before you this evening.

My intention is the more admissible because H. P. B. ever declared that the school of learned men who instructed HER to promulgate their doctrines, has been in continuous existence for ages; and that they have at several times, notably in the closing twenty-five years of each century, authorised and guided some effort at the spread of true occult philosophy. Until the contrary is proved, it is admissible to argue that the legend of Christian Rosenkreuz narrates a minor display of this principle and practice; that the attempt was a failure is no proof of its unworthiness, for H. P. B. repeatedly said that her own promulgation of faith might easily subside into failure and insignificance, unless some great-hearted souls and enthusiastic pupils were strong enough to carry it over the period of natural decadence.

I have here to ask to be allowed to say a few words of explanation. I have not come here to-night *because* I am a Theosophist; but on the contrary, I have been asked to speak upon the Rosicrucians, because I have the pleasure to hold a high office in the Rosicrucian Society of England, and so might reasonably be supposed to have studied the history of that Order. But to avoid misconception, I wish to say that the Society of Rosicrucians in Anglia is a Masonic Body—it is composed of Freemasons who have gathered themselves together to study the old Rosicrucian books in the light of history, and to trace the connection between Rosicrucianism and the origins of Freemasonry, a connection which has been alleged to exist by many historians belonging to the outer world.

The members of this Order, as such, make no claim to be in possession of the secret wisdom of the pupils of Christian Rosenkreuz, and I am very desirous that no one should leave with the impression that I speak as anything more than a critic of history, or with the notion that I have any part or lot in a personal claim to magic arts.

I ask this favour of you all as referring to this lecture in conversation,

because even if I were a member of the old Society, and had any powers beyond those you possess, I should not make public a claim to the possession of them; because I hold it at all times absurd for anyone to lay claim to the possession of any abnormal powers which he is not willing to demonstrate, or is not able to show to the public, or at least to all who ask; so that seeing they might believe, and believing understand.

May we not then observe a parallel between the promulgation of the doctrines of Christian Rosenkreuz and the establishment of the Theosophical Society and H.P.B.'s inner group of students?

In each case the instruction in Mystic Philosophy came from the East: in the former case from Asia Minor, Arabia, Africa, and notably Fez; in the latter from India, Tibet, and Egypt.

In each case the inspiration and actual founding of the Order is really due to one alone: in the former case by a man, in the latter by a woman.

In each case the Order appears to have been founded in the closing quarter of a century.

In each case the Initiator laid some part of his or her store of learning before the world, and in each case the learning was a "laughing matter unto them," and the teacher was a butt for scorn and ridicule.

In each case the teaching is based upon a foundation of Ethics and a high standard of morality, and the suggestion is made that such a course of life *may* lead to abnormal or magical powers. In each case, the teacher, disgusted with a vain-glorious and hypocritical world, fell back upon the formation of a select band of pupils bound together by solemn contract, and stimulated by enthusiasm.

In each case, an early step was the foundation of a home and special dwelling set apart for work, study and contemplation.

In each case, the founder passes away and is regarded by sorrowing pupils as dearest friend, most learned teacher, and beloved chief.

In one case we find the expenditure of loving care and skill in preserving the remains of the Master; and in the other we find an Urn of Ashes preserved by loving hands and placed in respectful privacy in her own chamber; and lastly, as Christian Rosenkreuz left the prophetic, and perhaps allegorical assertion, to be found by his successors of the third generation, that he, or his name and doctrine, should re-appear: even so did H. P. B., as I understand, affirm that she would return, in another form indeed, but still the same Ego, and individual, in a stage still farther on in the path to full Adeptship.

You will all, as Theosophists struggling to the light, hope that even as we read that the pupils of Rosy Cross, 120 years after his death, shewed the vitality of their Order, so may this Lodge founded by your great inspirer, H. P. Blavatsky, continue to flourish and extend until time shall be no more with you.

W. W. W.

THE PLATONIC PHILOSOPHER'S CREED.

By Thomas Taylor.

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1. I BELIEVE in one first cause of all things, whose nature is so immensely transcendent, that it is even super-essential; and that in consequence of this it cannot properly either be named, or spoken of, or conceived by opinion, or be known, or perceived by any being.

2. I believe, however, that if it be lawful to give a name to that which is truly ineffable, the appellations of *the one* and *the good* are of all others the most adapted to it; the former of these names indicating that it is the principle of all things, and the latter that it is the ultimate object of desire to all things.

3. I believe that this immense principle produced such things as are first and proximate to itself, most similar to itself; just as the heat *immediately* proceeding from fire is most similar to the heat in the fire; and the light *immediately* emanating from the sun, to that which the sun essentially contains. Hence, this principle produces many principles proximately from itself.

4. I likewise believe that since all things differ from each other, and are multiplied with their proper differences, each of these multitudes is suspended from its one proper principle. That, in consequence of this, all beautiful things, whether in souls or in bodies, are suspended from one fountain of beauty. That whatever possesses symmetry, and whatever is true, and all principles are in a certain respect connate with the first principle, so far as they are principles, with an appropriate subjection and analogy. That all other principles are comprehended in this first principle, not with interval and multitude, but as parts in the whole, and number in the monad. That it is not a certain principle like each of the rest; for of these, one is the principle of beauty, another of truth, and another of something else, but it is *simply principle*. Nor is it simply the *principle of beings*, but it is the *principle of principles;* it being necessary that the characteristic property of principle after the same manner as other things, should not begin from multitude, but should be collected into one monad as a summit, and which is the principle of principles.

5. I believe, therefore, that such things as are produced by the first good in consequence of being connascent with it, do not recede from essential goodness, since they are immoveable and unchanged, and are eternally established in the same blessedness. All other natures, however, being produced by the one good, and many goodnesses, since they fall off from

essential goodness, and are not immovably established in the nature of divine goodness, possess on this account the good according to participation.

6. I believe that as all things considered as subsisting *causally* in this immense principle, are transcendently more excellent than they are when considered as effects proceeding from him; this principle is very properly said to be all things, *prior* to all; *priority* denoting exempt transcendency. Just as number may be considered as subsisting occultly in the monad, and the circle in the centre; this *occult* being the same in each with *causal* subsistence.

7. I believe that the most proper mode of venerating this great principle of principles is to extend in silence the ineffable parturitions of the soul to its ineffable co-sensation; and that if it be at all lawful to celebrate it, it is to be celebrated as a thrice unknown darkness, as the god of all gods, and the unity of all unities, as more ineffable than all silence, and more occult than all essence, as holy among the holies, and concealed in its first progeny, the intelligible gods.

8. I believe that self-subsistent natures are the immediate offspring of this principle, if it be lawful thus to denominate things which ought rather to be called ineffable unfoldings into light from the ineffable.

9. I believe that incorporeal forms or ideas resident in a divine intellect, are the paradigms or models of every thing which has a perpetual subsistence according to nature. That these ideas subsist primarily in the highest intellects, secondarily in souls, and ultimately in sensible natures; and that they subsist in each, characterized by the essential properties of the beings in which they are contained. That they possess a *paternal*, *producing*, *guardian*, *connecting*, *perfective*, and *uniting* power. That in *divine beings* they possess a power fabricative and gnostic; in *nature* a power fabricative but not gnostic; and in *human souls* in their present condition through a degradation of intellect, a power gnostic, but not fabricative.

10. I believe that this world, depending on its divine artificer, who is himself an intelligible world, replete with the archetypal ideas of all things, is perpetually flowing, and perpetually advancing to being, and, compared with its paradigm, has no stability, or reality of being. That considered, however, as animated by a divine soul, and as being the receptacle of divinities from whom bodies are suspended, it is justly called by Plato, a blessed god.

11. I believe that the great body of this world, which subsists in a perpetual dispersion of temporal extension, may be properly called a *whole, with a total subsistence*, or a *whole of wholes*,* on account of the perpetuity of

* As little as the eye of a fly at the bottom of the largest of the Egyptian pyramids sees of the whole of that pyramid, compared with what is seen of it by the eye of a man, so

its duration, though this is nothing more than a flowing eternity. That the other wholes which it contains are the celestial spheres, the sphere of æther, the whole of air considered as one great orb, the whole earth, and the whole sea. That these spheres are *parts with a total subsistence*, and through this subsistence are perpetual.

12. I believe that all the parts of the universe are unable to participate of the providence of divinity in a similar manner, but some of its parts enjoy this eternally, and others temporarily; some in a primary and others in a secondary degree; for the universe being a perfect whole, must have a first, a middle, and a last part. But its first parts, as having the most excellent subsistence, must always exist according to nature; and its last parts must sometimes exist according to, and sometimes contrary to, nature. Hence, the celestial bodies, which are the first parts of the universe, perpetually subsist according to nature, but the whole spheres, and the multitude co-ordinate to these wholes; and the only alteration which they experience is a mutation of figure, and variation of light at different periods; but in the sublunary region, while the spheres of the elements remain on account of their subsistence, as wholes, always according to nature; the parts of the wholes have sometimes a natural, and sometimes an unnatural subsistence: for thus alone can the circle of generation unfold all the variety which it contains. I believe, therefore, that the different periods in which these mutations happen, are with great propriety called by Plato, periods of *fertility*† and *sterility:* for in these periods a fertility or sterility of men, animals, and plants takes place: so that in fertile periods mankind will be both more numerous, and upon the whole superior in mental and bodily endowments to the men of a barren period. And that a similar reasoning must be extended to irrational animals and plants. I also believe that the most dreadful consequences, attending a barren period with respect to mankind is this, that in such a period they have no scientific theology, and deny the existence of the immediate progeny of the ineffable cause of all things.

13. I believe that as the divinities are eternally good and profitable, but are never noxious, and ever subsist in the same uniform mode of being, that we are conjoined with them through similitude when we are virtuous, but separated from them through dissimilitude when we are vicious. That while we live according to virtue we partake of the gods, but cause them to be our enemies when we become evil; not that they are angry (for anger is a passion, and they are impassive), but because guilt prevents

little does the greatest experimentalist see of the whole of things, compared with what Plato and Aristotle saw of it, through scientific reasoning founded on self-evident principles.

† The so much celebrated *heroic age* was the result of one of these fertile periods, in which men, transcending the herd of mankind both in *practical* and *intellectual* virtue abounded on the earth.

us from receiving the illuminations of the gods, and subjects us to the power of avenging demons. Hence, I believe, that if we obtain pardon of our guilt through prayers and sacrifices, we neither appease the gods, nor cause any mutation to take place in them; but by methods of this kind, and by our conversion to a divine nature, we apply a remedy to our vices, and again become partakers of the goodness of the gods. So that it is the same thing to assert, that divinity is turned from the evil, as to say that the sun is concealed from those who are deprived of sight.

14. I believe that a divine nature is not indigent of anything. But the honours which are paid to the gods, are performed for the sake of the advantage of those who pay them. Hence, since the providence of the gods is extended everywhere, a certain habitude or fitness is all that is requisite for the reception of their beneficent communications. But all habitude is produced through imitation and similitude. On this account temples imitate the heavens, but altars the earth. Statues resemble life, and on this account they are similar to animals. Prayers imitate that which is intellectual; but characters, superior ineffable powers. Herbs and stones resemble matter; and animals which are sacrificed, the irrational life of our souls. From all these, however, I believe that nothing happens to the gods beyond what they already possess; for what accession can be made to a divine nature? But a conjunction of our souls with the gods is by these means effected.

15. I believe that as the world considered as one great comprehending whole is a divine animal, so likewise every whole which it contains is a world, possessing in the first place a self-perfect unity proceeding from the ineffable, by which it becomes a god; in the second place, a divine intellect; in the third place, a divine soul; and in the last place, a deified body. That each of these wholes is the producing cause of all the multitude which it contains, and on this account is said to be a whole prior to parts; because considered as possessing an eternal form which holds all its parts together, and gives to the whole perpetuity of subsistence, it is not indigent of such parts to the perfection of its being. And that it follows by a geometrical necessity, that these wholes which rank thus high in the universe must be animated.

16. Hence I believe that after the immense principle of principles in which all things causally subsist absorbed in super-essential light, and involved in unfathomable depths, a beautiful series of principles proceeds, all largely partaking of the ineffable, all stamped with the occult characters of deity, all possessing an overflowing fulness of good. That from these dazzling summits, these ineffable blossoms, these divine propagations, being, life, intellect, soul, nature, and body depend; *monads** suspended

* *The monad* is that which contains things separated from each other unitedly; just as the inerratic sphere contains the fixed stars. But *the one* is *the summit* of multitude. And hence *the one* is more simple than *the monad.*

from *unities*, deified natures proceeding from deities. That each of these monads is the leader of a series which extends to the last of things, and which, while it proceeds from, at the same time abides in, and returns to its leader. Thus all beings proceed from and are comprehended in the first being; all intellects emanate from one first intellect; all souls from one first soul; all natures blossom from one first nature; and all bodies proceed from the vital and luminous body of the world. That all these great monads are comprehended in the first one, from which both they and all their depending series are unfolded into light. And that hence this first one is truly the unity of unities, the monad of monads, the principle of principles, the god of gods, one and all things, and yet one prior to all.

17. I also believe, that of the gods some are mundane, but others supermundane; and that the mundane are those who fabricate the world. But of the supermundane, some produce essences, others intellect, and others soul; and on this account, they are distinguished into three orders. Of the mundane gods also, some are the causes of the existence of the world; others animate it; others again harmonize it, thus composed of different natures; and lastly, others guard and preserve it when harmonically arranged. Since these orders likewise, are four, and each consists of things first, middle, and last, it is necessary that the governors of these should be twelve. Hence Jupiter, Neptune and Vulcan, fabricate the world; Ceres, Juno, and Diana, animate it; Mercury, Venus, and Apollo, harmonize it; and lastly, Vesta, Minerva and Mars, preside over it with a guardian power. But the truth of this, may be seen in statues, as in enigmas. For Apollo harmonizes the lyre; Pallas is invested with arms; and Venus is naked; since harmony produces beauty, and beauty is not concealed in subjects of sensible inspection. I likewise believe, that as these Gods primarily possess the world, it is necessary to consider the other mundane Gods as subsisting in them; as Bacchus in Jupiter, Esculapius in Apollo, and the Graces in Venus. We may also behold the spheres with which they are connected, *viz.*, Vesta with the earth, Neptune with water, Juno with air, and Vulcan with fire. But Apollo and Diana, are assumed for the sun and moon; the sphere of Saturn is attributed to Ceres; Æther to Pallas; and heaven is common to them all.

18. I also believe that man is a microcosm, comprehending in himself *partially* everything which the world contains divinely and *totally*. That hence he is endued with an intellect subsisting in energy, and a rational soul proceeding from the same causes as those from which the intellect and soul of the universe proceed. And that he has likewise an ethereal vehicle analogous to the heavens, and a terrestrial body composed from the four elements, and with which also it is co-ordinate.

19. I believe that the rational part of man, in which his essence con-

sists, is of a self-motive nature, and that it subsists between intellect, which is immoveable both in essence and energy, and nature, which both moves and is moved.

20. I believe that the human as well as every mundane soul, uses periods and restitutions of its proper life. For in consequence of being measured by time, it energizes transitively, and possesses a proper motion. But every thing which is moved perpetually, and participates of time, revolves periodically, and proceeds from the same to the same.

21. I also believe that as the human soul ranks among the number of those souls that *sometimes* follow the mundane divinities, in consequence of subsisting immediately after dæmons and heroes the *perpetual* attendants of the gods, it possesses a power of descending infinitely into the sublunary region, and of ascending from thence to real being. That in consequence of this, the soul while an inhabitant of earth is in a fallen condition, an apostate from deity, an exile from the orb of light. That she can only be restored while on earth to the divine likeness, and be able after death to reascend to the intelligible world, by the exercise of the *cathartic* and *theoretic* virtues; the former purifying her from the defilements of a mortal nature, and the latter elevating her to the vision of true being. And that such a soul returns after death to her kindred star from which she fell, and enjoys a blessed life.

22. I believe that the human soul essentially contains all knowledge, and that whatever knowledge she acquires in the present life, is nothing more than a recovery of what she once possessed; and which discipline evocates from its dormant retreats.

23. I also believe that the soul is punished in a future for the crimes she has committed in the present life; but that this punishment is proportioned to the crimes, and is not perpetual; divinity punishing, not from anger or revenge, but in order to purify the guilty soul, and restore her to the proper perfection of her nature.

24. I also believe that the human soul on its departure from the present life, will, if not properly purified, pass into other terrene bodies; and that if it passes into a human body, it becomes the soul of that body; but if into the body of a brute, it does not become the soul of the brute, but is externally connected with the brutal soul in the same manner as presiding dæmons are connected in their beneficent operations with mankind; for the rational part never becomes the soul of the irrational nature.

25. Lastly, I believe that souls that live according to virtue, shall in other respects be happy; and when separated from the irrational nature, and purified from all body, shall be conjoined with the gods, and govern the whole world, together with the deities by whom it was produced.

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"Man and his Creators"

BY

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Epidemics from a Theosophical Standpoint

BY

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"MAN AND HIS CREATORS."

(A paper read before the Brixton Lodge T. S.)

I WANT, to-night, to set before you, as briefly and clearly as possible, an outline of the wonderful method by which the Macrocosm, or Great Universe, is transformed into the microcosm or little universe, man.

The task, I am well aware, is no light one, inasmuch as the knowledge of man, and the causes which sent him into being, involves a knowledge of the whole scheme of Theosophy—the whole purport of Cosmic Manifestation.

It may not, however, be unprofitable to focus a fraction of the diffused mass of information contained in *The Secret Doctrine*, concerning human evolution; and this we will do by considering:

1st.—The position occupied by man in the Universal Scheme.

2nd.—Of what he is composed.

3rd.—Who made him.

Now, with reference to the first consideration, man's position in the Universal Scheme, we frequently read of him as the crowning point of the Universe, the noblest effort of creative activity.

It may be well to consider, for a few moments, the exact amount of ground that is covered by the term man; whether it refers to his present fifth Race development, or his future seventh Race condition; or even to that higher state again, when his human nature shall become completely merged into the Divine.

Man being a progressive entity, it is impossible to say where he transcends the Man condition. We can, of course, for purposes of convenience and classification, apply the term "Man" to that aspect of him which denotes his thinking faculty, or Manas, and alter the term when referring to him after he has discarded, or transcended that Principle.

But by enlarging our conception of man, by following him along the whole line of his triple evolution, until intuition loses itself in the splendour of the conception, we shall get a much clearer idea of how he, and the Universe, and the Cause Which projected it, are, in reality, one and inseparable.

You will recall the old Kabalistic conception of the Adam Kadmon, the Great Universal Man; whose feet touch clay; whose limbs are the Towers of Nature; whose head forms the regions supernal. In this figure I seem to sense a great truth—the truth that *we*, in our spiritual manhood, have to *become* those Higher Conditions of which we read so much, and understand so little; in other words, that we *are* the Universe in all its aspects.

Thus I suggest that we begin our study of man; trying, first, to grasp the widest and most abstract idea of which we can conceive; following the conception of his infinite, spiritual capacities till we lose them in the Absolute, and recognizing all lower and intermediate stages of Life as but stages in the same vast progression.

So we have fixed for man his place in the Universe, and found him to be, in his entirety, the Universe itself.

Admitting this fact, it is easy to see how perfect and exact must be the relation between the Macrocosm and Microcosm—how man is the Universe potentially, as every atom of the Universe is man potentially—that there is no actual disharmony or separateness between any two parts or planes, but that all is One Life in various stages of manifestation—all members of one great pilgrimage journeying towards one great goal.

But to-night we have specially to think of man in the concrete; that is, the aspect of him which, for the past 18,000,000 years, has been manifesting as the human race.

I have used this somewhat paradoxical, and, I fear, pedantic definition because the "microcosm" or little universe is rather misleading, it being as correctly applied to a grain of sand, with its seven principles, as to a human being. Keeping, then, still in mind our abstract, universal man, we will pass on to consider his reflection in Humanity—man as we know him. Of what is he composed, and how did he become as he is to-day?

It may be helpful to us to think of one great river of Spiritual Life, branching, in the course of its journey towards its Source, into countless smaller streams, and they, again, into rivulets, and rivulets into drops. We may also think of the Life-stream as either spirit, under seven aspects; or matter, under seven aspects; or of one substance whose two poles, or extremes, are spirit and matter. Between the two, there is a mean, or midway point—a state partaking of the nature of both extremes; matter sublimated and *coloured with spirit* (if I may so speak), or spirit radiating through the medium of refined matter.

Let us call this condition, which seems to partake of the nature of both extremes, soul. Thus we get the three main divisions or aspects of the One Principle, which become, when reflected in man as we know him, spirit, soul and body.

But there are intermediate stages between the mean, and each of the extremes, which we shall find necessary for the establishment of the triple division. Spirit must have its vehicle or basis in a principle a shade less refined—hence Buddhi, the Spiritual Soul.

Mind must also have a basis less subtle than itself—partaking somewhat of its nature, but sharing more particularly in that of the lower

elements—hence we have the animal soul, the Kama. That again, needs the astral body as a vehicle for its manifestations; while the lower principles have, in their turn, to be vitalised and held together by an essence which is, on the lower plane, what Spirit is on the highest, this principle is Prana, or Vitality.

When we provide six-planed man with a body in which to work out his weary term of imprisonment in matter, you will see a gradual scale of progression from pure spirit, downwards, the principles becoming grosser the nearer they approach the physical Uphadi, or basis, and each depending upon the one below for the means of manifestation.

Viewed somewhat in this way, we have to regard the septenary aspect of Man, or the One Principle, as a necessity.

Spirit cannot otherwise descend into matter than by a series of gradual steps or progressions, for being of a nature too pure and subtle for direct contact with earth, it is, upon this plane, absolutely unconscious. Yet, for some inscrutable reason, matter has to become its schoolmaster to bring it again to God.

We must try and learn a little of *how* this is accomplished: the *why* will ever remain for us, on this plane, at all events, an unsolved question.

So we have thought of man, first, in his ideal and universal sense, as the One Principle in various stages of temporary manifestation; exhibiting itself in seven different stages, the top-most of which is pure spirit, the lowest, gross matter, and the mean between both, soul, mind, or ideation.

Calling this One Principle which becomes the Universe Adam Kadmon, or Universal Man, we can refer to its various parts or stages of evolution as incipient man in the elemental stage—in the mineral, vegetable and animal stage—man in the more developed human stage, and beyond that, in the Spiritual, Deva, or Nirvanic stage; all aspects, in various degrees, of the One, and all representing in their totality a "Thought Divine."

Let us come now to the history of concrete man, and the creators which guided his evolution up to the stage at which we, at present, know him.

To tell the story clearly, we must go back to the beginnings of Manvantaric Dawn. We find the first indications of an awakening evolutionary impulse in the appearance of the Point within the Circle, the first and ever-unmanifested Logos, which we can conceive of only as the first *impulse* towards manifestation of the great Universal Thought, lying latent in the Bosom of Parabrahm.

The second stage is the appearance of this Thought, embodied in the One Principle, on the plane of Potentiality.

Now I have spoken of this One Principle as the great Ideal Universal

Man. Like concrete man, it is composed of an aggregate of many members and elements, all varying in degree of perfection and advancement. At the stage I am now considering it is homogeneous and undifferentiated, *i.e.*, it is a Universe potentially, having not yet become divided into its parts.

But now a further development occurs and the One Principle becomes transformed into the One in Many.

From the first manifested ray of the Unknown, spring into existence the Seven Primordial Rays, called by *The Secret Doctrine* the "Primordial Seven"—the highest Beings on the scale of existence, "who produce from their Holy Circumgyrating Breaths, the Fiery Whirlwind," the Dhyan Chohanic Hosts. (*S. D.*, I., 31.)

From this starting point we see, as it were, the whole Universe let loose upon its great circular journey.

"From one Light seven Lights; from each of the seven, seven times seven lights," and so on, *ad infinitum*, until the mind reels in the contemplation of such vast progressions of active and organized forces.

The hosts of the Dhyan Chohans confront us as a veritable flood of Life and Consciousness bearing on its bosom the great Universal Thought, which is thus swept downward into manifestation.

To attempt a classification of the innumerable groups and sub-groups of septenaries, nouems, duo-decimals, and so on, which make up this vast host of celestial beings, is entirely beyond my power.

Yet, despite the complex manner in which they are presented in *The Secret Doctrine*, we may gather some orderly ideas concerning them—ideas which are indispensable to our present subject, since the Dhyan Chohans lie at the very root of spiritual man.

Let us then think of the Celestial Host as consisting of three broad divisions, corresponding to those of the Universe—body, soul, and spirit.

"The first," says *The Secret Doctrine*, "are gods, or conscious, spiritual entities; the intelligent architects, who work after the plan in the Divine Mind. Then come the Elementals or Monads, who form collectively the grand Universal Mirrors of everything connected with their respective realms. Lastly, the Atoms, or material molecules, which are informed in their turn by monads, just as every cell in the human body is so informed." (*S. D.*, I., 632.)

Now imagine each member of this broad triple division existing in seven chief hierarchies, the first septenary being what we have called the Primordial, or highest gods, and the other two the great hosts of intelligent and semi-intelligent working forces of the Universe. Each of these three septenaries multiply other and lower groups of septenaries innumerable, but all the various ramifications are confined within the three above-mentioned classes. As I before repeated, all are merely aspects of the One

Principle, the great Monad, from whom they originally radiated. Regarded in their collectivity, they become Mahat—the Divine Mind—or Ahhi, through which Cosmic Ideation is manifested.

Now, it is from the *third* group of the first and highest septenary that the progenitors of our humanity proceed—the third division of the Chohans named "Builders"—they who have the charge of reconstructing every solar system after Pralaya.

From these highest primordial emanations of the Third Logos, or One Principle, proceeds that homogeneous spark which radiates, in millions of rays, the Monads or Jivas which form incipient man.

To make the idea of the Dhyan Chohanic Hosts a little clearer, we can imagine the birth of a new Manvantara as the re-emergence, on the plane of Manifestation, of a Universe whose parts are, already, in different stages of evolution. Those members of it which had advanced far along the road to Divinity, and had won a high Spiritual Consciousness during a past Manvantara, are now formed into Hierarchies of great Cosmic importance.

They who have completed, in past cycles, the work of Humanity, now transmit, from the One Principle, the spiritual germ which develops into a future human race.

Other hierarchies are composed of monads less highly evolved, to whom are entrusted tasks whose importance varies with the worker's degree of fitness. But all—down to the lowliest builder of a physical germ-cell—are workers in the great task of evolving a Universe; and all are continuing the work commenced in a past Manvantara. All, moreover, as we have seen, fall under the divisions of spiritual, psychic, and physical, their place in these departments depending upon the degree of past attainments. We are now approaching the most difficult part of our subject. We have to speak of spiritual man, and have only relative and human terms in which to consider him.

To begin with: we are accustomed to think of the Monad as descending into matter, becoming encased therein, and moving upward upon the evolutionary wave until that point is reached, when it liberates itself from matter forever.

But how can we logically apply to spirit such relative concepts as "up," "down," "apart from;" and how is such confusion of planes permissible as the contact of spirit with matter? What *is* matter, and can it be conceived of in any way as apart from spirit?

We must be careful not to allow the miserable medium of ordinary language to become a blind rather than an aid to intuition; and especially is this caution needful in studying the mystery of the monad.

Now the Monad, or the source of Spiritual Man, lies in Âtmâ, and

Âtmâ we cannot conceive of as other than a homogeneous, undifferentiated principle.

The Âtmic Principle in the Universe is the Âtmic Principle in man ; and the Âtmic plane that state in which this Principle exists, and the state of that man who reaches up to, and merges his individuality with It. Âtmâ, the pure, white Light of Spiritual Life and Consciousness, for which we have no appropriate or in any way adequate terms, seems, to my thinking, to be composed of the highest Spiritual Intelligences, Lives, Flames, as the ocean is an aggregate of its drops, and the sun of its rays.

Âtmâ must have its seven principles ; and when we read of what are poetically termed " Builders," the Primordial Flames, the " Sons of Light," it is possible that they each may be taken to represent a principle of the One Divine Principle.

" The Monad," says *The Secret Doctrine*, " is rendered as Atma in conjunction with Buddhi and the Higher Manas, three phases of the one Principle."—*(S.D.*, I., 570.)

" The Divine purely Adi-Buddhic Monad manifests as the spiritual, omniscient, and omnipotent root of divine intelligence, . . . the Logos. This descends ' like a flame spreading from the eternal Fire . . . . . and becomes Universal Life on the Mundane Plane. From this plane of conscious Life shoot out, like seven fiery tongues, the Sons of Light ' *(S.D.*, I., 572) and from these, ' as an emanating spark of the Uncreated Ray,' is derived the Spiritual Monad—a mystery."—*(S.D.*, I., 571.)

Now the Monad-Âtmâ reflected in Buddhi, and existing as the sum total of Its Divine " rays " or conscious spiritual lives, must not be thought of as coming down into matter, much less as differentiating into individual monads. The Monad is in a state beyond time and space—it is beyond illusion—it alone *is*.

The Monad gives that spiritual living impulse to evolution which causes the Kingdoms of Nature to come into being as the result of Divine Thought.

That which becomes in man his highest principles and divinest parts, is, in a lower degree, the excellency and life of inferior kingdoms. Says the *Bhagavat Gita* :—

" All things hang on me, as precious gems upon a string. I am the taste in water, the light of the sun and moon, sound in space, the sweet smell in the earth, and the brightness in the fire."

The spiritual Monad is the great source and supporter of all manifested existence, but it acts by suggestion, if one may so speak, from its own plane, rather than by descending, and encasing itself in matter. As the sun's rays shine upon all nature, without specialisation, so with the spiritual, monadic Sun.

Therefore, when we hear, as we shall do, of various classes of monads,

incarnating in matter, and passing up through different kingdoms of nature, care must be taken not to accept the words too literally.

Think, rather, of a great spiritual Sun manifesting, or reflecting down from a higher plane than ours its life-powers in differing degrees—prompting and guiding the evolution of forms and organisms; imprinting upon plastic primordial matter the Ideas latent in the Universal Mind; endowing them with vitality, and stimulating and directing the onsweep of the great Cosmic Course whose programme was sketched in a past Manvantara.

What is matter? Ask rather, what is Âtmâ? We see the Monad directing the growth of a particular Idea—we will call it the vegetable kingdom—we see that Idea limited, and that limitation we call matter.

It should rather be termed a restriction of the spiritual powers inherent in the Monad. When the time comes for Atma-Buddhi to radiate in full spiritual glory, matter, as we know it, will be no more.

For Divine Nature manifests in majestically slow degrees, and has to dim its brightness for awhile behind the clouds of maya. Hence the man who can pass for a moment behind the clouds, knows that in his highest aspect he is one with the whole Universe, for his Monad—his true basic Self—is the Universal Monad, whose Light is the creator equally of a blade of grass, and the highest Dhyani Buddha. This oneness of macrocosm and microcosm is the soul of our philosophy. Between an ignorant worship of every atom as an incarnate god, and an unphilosophical duality between Spirit and Matter, stands the Esoteric doctrine, which teaches how both Cosmos and Man are but so many gradually widening views of one great, Spiritual Light, which, for want of any adequate name, we call the One Reality.

This is the great central thought of our study to-night. The real unity of the Monad, or man, with the temporarily separated aspects of himself which he calls the manifested Universe.

We have now to remember that the Monad—to adopt the figurative language of *The Secret Doctrine*—has intermediate stages to traverse before it arrives at our terrestrial sphere.

There are, as we have seen, seven classes or grades of matter connecting the two poles of Spirit, but of these we are, now, only concerned with the two last. We will call them lunar-matter, and physical or earth-matter.

The one seems to be to the other what the astral body is to the physical.

Now even when our world was only in astral clothing itself, it still had its astral body. What are planetary chains?

They are the graduated stages of matter through which the Spiritual Essence has to pass before it can contact the grossest and lowest stage of all—physical matter.

Think, then, of seven globes or worlds of this rarefied, ethereal stuff—

too refined almost for the term matter—of which the grossest member is our satellite, the moon.

Upon this lunar chain the seven classes of the Monad incarnate, and go through their experience in the seven kingdoms for seven rounds.

Then each globe, being now no longer needed, begins, one by one, to transfer its life-energy to a new chain, and thus forms a sister system, of which our earth is the grossest member. Upon this denser matter the seven classes, now in various grades of advancement, continue their material experiences, passing, for three rounds, around the entire circle, until they pause in the fourth, at the door of our earth.

It is at this stage that we first come, face to face, with incipient man and his Creators. And now is exemplified that great universal law which makes of the higher and more progressed entities the servants and helpers of the lower.

There is no idle force in Nature. We are all either workers or destroyers; co-operators in the Universal Scheme, or agents of disharmony and evil.

And once we are willing to follow out the intentions of Nature, we cannot help giving of our highest and best for the development of the less progressed ones below us.

To act otherwise would be to rebel against Karmic law—as those Creators rebelled whose story we shall presently have to relate.

The Monads of incipient man have now journeyed through the six lower kingdoms, *i.e.*, the three elementary and the animal, vegetable and mineral kingdoms, during the seven rounds of the Lunar chain, and in the first three and a half rounds of the earth chain. In the fourth round on our globe they are ready to become men. They are now fully differentiated Monads of the *second* class. On arrival, they find the first and more progressed class waiting to receive them, *i.e.*, those Monads who started earlier upon the lunar chain, and who were therefore able to become shadowy incipient men on the first globe of the earth-chain during the *first* round.

These advanced Monads Theosophy terms Lunar Pitris or Progenitors,

Now the term "Pitris" means "Fathers." and refers to that particular hierarchy of Dhyan Chohans who were commissioned to create man. We have before seen them to be the third division of the Primordial Septenary named "Builders."

These Pitris must not be taken to represent only the Lunar Pitris, or Progenitors, which are but one of the seven-fold division of Pitris proper.

The Pitris hierarchy is composed of groups of Dhyani who correspond each to a principle in man, and who undertake to control and supervise the

particular round corresponding to that principle, and evolve the latter from themselves at the appointed time.

So that when incipient man arrives on earth at the beginning of the fourth round, he needs a body in which to manifest, since a disembodied entity which has, as yet, had no taste of material existence, would be an impossibility on the physical plane.

The lowest group, the terrestrial spirits or elementals, cannot build for him a form, without a model upon which to work. So the Lunar Pitris or Barhishads come forward—they who had been evolved by a higher group in past rounds, and who had been the first to reach the stage at which human incarnation became impossible.

Thin, filmy, unconscious creatures they, as we term consciousness; yet they were the highest forms of life, in that dim, transitional time, and being such, they gave of their all.

From their ethereal bodies they "shoot out still more ethereal and shadowy similitudes of themselves, or what we should call 'doubles' or 'astral forms' in their own likeness." This furnishes man with his first dwelling, and the elemental forces with a model upon which to build.—*S.D.*, I., 248.

Thus was the first race formed—too spiritual, pure and ethereal to be men; too material, even in its ethereality, to be a hierarchy of gods, it had to give birth to the second race, and that again to the third, before the sacred spark of rational intelligence—mind—could cement the nature of animal man with the inherent spirituality of his Monad.

To quote the quaint language of the Stanzas:—

"The breath (or human monad) needed a form; the Fathers (Pitris) gave it.

"The breath needed a gross body; the Earth (lower elementals) moulded it.

"The breath needed the Spirit of Life (Prana); the solar Lhas (the vital electric principle residing in the Sun) breathed it into its form. The breath needed a mirror of its body (astral shadow). 'We gave it our own,' said the Dhyanis.

"The breath needed a vehicle of Desires. 'It has it,' said the Drainer of the Waters (the fire of passion).

"The breath needs a mind to embrace the Universe. 'We cannot give that' said the Fathers. 'I never had it' said the spirit of the Earth. 'The form would be consumed were I to give it mine,' said the great (Solar) Fire.

"Man remained an empty, senseless Bhûta. Thus have the boneless given life to those who became men with bones in the third race."—*S.D.*, II., 17.

The condition of the first three races was that of a one, two, and three-principled mankind. The first, or shadow race, lived only in the astral, or model forms of their Lunar Progenitors. The second race were born by a simple process of budding or fission from the first.

The third race, the first physical race, or the sweat-born, were the first to receive the germs of the middle, or Kamic principle, whose full development was not attained until the midway point of the round.

And now we come to that mystery of mysteries—the descent and development of the Manas, or fifth principle—that sacred spark of Divine Intelligence, which is to transform the senseless animal into the potential God. To approach, if ever so dimly, the solution of that mystery, we must hear the story of man's highest Creators, as gathered from *The Secret Doctrine*.

Let each of us gather what he can from the depths of that profound allegory, knowing that he who has sensed its highest meaning has solved the enigma of himself.

We read, then, that the "Sons of Wisdom, the Sons of Night, ready for re-birth, came down. They saw the (intellectually) will forms of the first Third (still senseless) Race."

"We can chose," said the Lords, "we have wisdom." Some entered the shadows; some projected the spark; some deferred till the fourth race. From their own essence they intensified the Kama (or vehicle of desire). (*S. D.*, II., 161.) Now, who are the "Lords of Wisdom"? They belong to the first and highest group of the hierarchy of creative Pitris and are spoken of as "Solar Gods," in distinction to the Progenitors, who were Lunar.

Too pure and spiritual to create for the Monad his first material dwelling, they are termed Agnishwatta Pitris, or those devoid of the Creative Fire. These Beings, called variously Asuras, Kumaras, Manasaputra or Sons of Mind, the Lords of the Flame, form the very heart of the Dhyan Chohanic Hosts.

Their mysterious connection with Makara, the tenth sign of the Zodiac, gives rise to the symbol of the pentagon, or five-pointed star, which signifies man, the term Makara being derived from Ma = five, and Kara = a hand of five fingers = a being of five limbs, and five principles—man.

Hidden far behind an immensity of years, so great that the human mind can take no reckoning of them, lies the real history of the Agnishwatta Pitris.

In planes of matter inconceivable to us through phases of life and consciousness entirely beyond reach of speculation, these "Lords of Wisdom" were born and tutored in the mysteries of self-knowledge.

The Asuras were high on the road to immortality, but they had not yet become pure Spirit. A further stage of matter was needed—strange as the paradox may seem—a stage in which a contact with the grosser elements should be counteracted by union with the Spiritual Monad, for the Asuras were too pure for complete commingling with matter.

Hence we read of their refusing the command to enter the senseless bodies of the second race, in which the vehicle of the middle principle was not yet evolved.

And if it be asked: Who filled the Kamic vehicle, the mysterious fourth principle, whose evolution appears, at this stage, complete, and for which no special Creator seems assigned, we can but feel ourselves trenching on a mystery concerning which *The Secret Doctrine* is uncommunicative.

This much, however, we learn: "From their own essence they filled (or intensified) the Kama." And again: "It is only in the actual midway round that man develops in himself entirely the fourth principle *as a fit vehicle for the fifth*,"—(*S. D.*, II., 161)—thus inferring that the same Agnishwatta group was responsible for both principles. This idea is borne out by the fact that the Agnishwattas are themselves divisible into seven subgroups—like every other branch of the Chohans—of which three are Arupa or formless, and four more material. It may be, then, that the four lower and less evolved grouplets became the vehicles for the incarnation of the higher; but this is a matter of speculation only.

To return to the Agnishwattas, and their desire for further intercourse with material existence. How did they act?

"They rejected the Self-born (or first race). They are not ready. They spurned the Sweat-born (or second race). They are not quite ready. They would not enter the first Egg-born (or early third race)." (*S. D.*, II., 171).

In this refusal of the Lords of the Flame to enter unsuitable habitations, we have the origin of the Rebellion of Satan—an allegory of which Theology has taken advantage to build up the monstrous dogma of the "War in Heaven."

A verse in the Apocalypse, in which St. John refers to the "great red dragon, having seven heads and ten horns, and seven crowns on his head, whose tail drew the *third part* of the stars of heaven, and did cast them to the earth," seems to tell the story plainly enough. For the expression "did cast them to the earth" has a most distinct reference to this chapter out of pre-cosmic theogony, which, after the destruction of the Atlantean sorcerers, became veiled under the Aryan myth of the rebellion of Brahma's mind-born sons.

The "third part of the stars of Heaven," moreover, corroborates the Esoteric teaching that one-third of the Dhyanis, or the three arupa classes of the Agnishwatta Pitris, were simply doomed, by the law of Karma and evolution, to be reborn on earth as men.

They refused to enter the half-formed physical bodies of the less progressed Monads—some, because they had not the requisite material, an astral body, others, because, as Adepts and Yogis of past Manvan-

taras, they needed the co-operation of a more advanced class of Monad; and the third from a higher reason still, which will be dealt with in its place.

Their figurative "rebellion" was, in reality, obedience to Karmic law.

But now the wheel turns again, and the Lords of Wisdom once more look down upon the habitations of the children of men. The third race had now separated, from Egg-born Androgynes, into distinct male and female, "In these will we dwell," said the "Lords of the Flame." And so the descent into matter was made, and the "Sons of Mind," the Human Egos, uniting the spiritual potentialities of the Monad with their own divine self-consciousness, made of their first vehicles, the Holy Fathers, Ancestors of the Arhats.

But a residue remained in whom the divine Spark had not entered.

Irresponsible, mindless entities, with no light of reason to guide their animal instincts, they sinned, and the sin fell on those who had failed to do by them their Karmic duty. The Amansa, or mindless, by their union with the animals, defiled the future abodes of those Asuras who were waiting for the further development of the less progressed Monads. And now we see the converse side of the mystery of the descent into matter.

The Kumaras, who needed, for their further development, the experience of human incarnations, now offer themselves for the good and salvation of these lower Monads who would otherwise have had to linger, for countless ages, in irresponsible, animal-like forms.

Such Asuras are Nirmanakayas—high Adepts who lay aside their glory, and consent to raise mindless man into union with his spiritual Monad.

The Kumara pays the penalty of disobedience by the sacrifice of himself.

In close connection with Atma-Buddhi, he forms in man his Higher Self—he who came down from Heaven, even "the Son of Man (or Mind) which is in Heaven."

And we who, in the fifth race of the fourth round, glance back at the long, changeful course traversed by our lesser selves: we, the fragments of the Universal Man, who have thus been built up, stage by stage, into a nearer approach to the Ultimate Perfection: we must gratefully recognise that divine law of Renunciation which prompted the Higher to become the Lower—the Creators to be merged into the essence of the creatures.

To sum up briefly.

Man, in his totality, is the One Principle, the Divine Manas. The Universe is Divine Man in various stages of differentiation and advancement.

Universal Man, in order to realise himself, has to pass through countless metamorphoses—of which concrete man is one—the metamorphoses ranging from spirit to gross matter by means of seven progressive stages planes or principles.

These seven divisions of the One are, in reality, but three—spirit, soul and body.

Within them range the whole host of Dhyan Chohans, the creative forces and egos which represent the Universal Man in his various stages of evolution.

From the highest group or aspect of the One proceeds the germ which is to evolve into concrete man on the triple lines of spirit, soul and matter.

Passing through the six pre-human kingdoms, during the seven rounds of the Lunar, and the first three and a half rounds of the Earth chain, the Monad is now ready to manifest in human form.

The Lunar Pitris—a more advanced class of the Monad—clothes it with their own astral bodies, thus forming the basis of the physical line of evolution.

The Dhyani of the Earth or elemental forces, build around these astral forms a physical body.

Then comes the Agnishwatta Pitris, the highest group of the creative hierarchy, who endow the form with mind, thus uniting the human. or psychic, line of evolution with the spiritual nature of the Monad, and the physical and animal nature of the astral man.

So man becomes a divine, self-conscious entity, able to rouse, by means of Manas—the mean between the two extremes of spirit and gross matter—the latent spirituality of his divine germ.

Atma-Buddhi thus joined to Manas, becomes, in the animal man, his Higher Self, his Christ, suffering for him upon the cross of matter that He may redeem him through matter.

Thus the triple lines of Cosmic evolution are miniatured in concrete man. The microcosm, as a reflection of that from which he has sprung, and an earnest of that to which he must ultimately return.

CHARLOTTE E. WOODS, F.T.S.

EPIDEMICS FROM THE THEOSOPHICAL STANDPOINT.

(Reprinted from the Theosophist, January, 1893.)

"Thought in the mind hath made us, what we are
By thought was wrought and built, and a man's mind
Hath evil thoughts. Pain follows him as comes
The wheel, the ox behind."

"All that we are is what we have thought and willed,—
Our thoughts make us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure."

THESE lines from the *Dhammapâda*, put into verse by Sir Edwin Arnold, are an epitome of Theosophy as to punishment and reward, applied either to the individual or to the race. If the Theosophist should say that cholera and other epidemics are due to the evil thoughts of man, it will be denied in many quarters.

But we can in turn deny that the cause of any epidemic is known to the objector; and since no one stands on proven ground, the Theosophical explanation merits attention. It is this, that the evil thoughts of men of to-day and all past ages are stored up in the ether or "astral light," and when conditions favour they become the cause of epidemics.

We may look for some corroboration in modern science, in its hypothetical ether. The materialistic scientist,—unlike the occultist,—has never perceived this luminiferous ether, but finds it a necessity, however, in order to understand how light, heat, etc., reach earth from other heavenly bodies, and in other phenomena. Loosely, this ether may be considered identical with the "astral light" of Theosophy, but the occultists know that it has properties that materialistic scientists have not yet discovered it possesses. This is quite likely, since the latter have never appreciated it by any experiment. Since, as Theosophy teaches, every thought is photographed in the ether and exerts a reacting effect, the etherial plane must be, however invisible, a vast hypnotizing "machine."

Turning to Modern Scientists for corroboration we find Prof. Dalbear in the June *Arena* saying:

"Grant that mental action is accompanied by molecular vibrations of any sort, and it follows that there must be corresponding ether waves; and similarly-constituted molecules in other bodies must as necessarily move in consonance with the first as if the source was heat motion from a similar molecule: and such phenomena as thought transference would be looked for and explained as simply as the phenomena of the exchange of heat."

Camille Flammarion says:—"Our psychic force gives rise to an

etheric movement which is transmitted to a distance like all other etheric vibrations and becomes perceptible to other brains in harmony with ours. The transformation of a psychical action into etheric motion and *vice-versa* may be analogous to that which is observed in the telephone where the receiver which is identical with the recorder, reconstructs the sonorous vibrations." (*Annales Psychiques.*)

Dr. Draper:—"A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to the proper processes. . . . Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." (Quoted in *Secret Doctrine*, Vol. I., p. 104.)

Hertz claims that thoughts may one day be made objective, in some such way as electrical waves can be condensed by a large concave mirror.

Professor Tyndall in submitting vapours of volatile liquids to the action of concentrated light in an experimental tube, showed that there exists a vast storehouse of pictures invisible to us under ordinary circumstances. In the tube the vapours formed into shapes of bottles, cones, shells, scrolls, etc.; once into a serpent's head, and once into a fish. These were the same on both sides. (See *Isis Unveiled.*) Another experience of his was to pass a beam of light through a chunk of ice, the reflection on a screen showing forms of ferns, etc.

Photography shows that pictures are propelled in light; and Jack Frost must have his studio somewhere. His snow-flakes and frosty vegetation on window-panes are not the work of haphazard force. Hypnotism furnishes us with a demonstration of the reality of thought-pictures. A mesmerist impresses a mental image upon a blank card. Physical eyesight will never detect it, but the mesmerized subject can, and will pick it out from among a pack of blank cards. The cards may be photographed—nevertheless the subject can see the image upon the photograph of the card bearing the thought-image.

Prof. Babbage declared that every thought is photographed in the ether; and he looks forward to the time when they may be made visible. A step more and our scientists must acknowledge that these thought-pictures are energies which exert an influence on the minds of men. Then Theosophy will have another important point conceded.

It will surely come after research into hypnotism is carried further. "Thoughts are things," say many varieties of would-be mystics. It is not a happy expression, since "thing" is the most indefinite word in the dictionary. That healthy persons have died merely because they supposed they were dying, is an established fact. The effect of the mother's imagination upon the child is well-known.

"Christ's bleeding wounds" appearing upon devotees at Lourdes have been proven to many, whole sentences are said to have been produced

on the skin. Thought-transference shows that not only the character of a propelled thought can be known to the receptive mind, but even the exact words.

Hypnotism furnishes us with demonstrations of thought dynamics. If a piece of paper is glued to the mesmerized subject's body, and he is told that it is a poultice, the blister will actually occur, while if a real poultice is applied and the subject told that it is a piece of paper, no change will occur on the skin. Thoughts can be propelled across the continent and will overpower the subject's consciousness. Hypnotism also proves that thought-images can impel to bravery, cowardice, crime, immorality, etc.

Consider the thoughts of men since the dawn of history: how must the ether surrounding earth be charged with thought-energies of malice, avarice, anger, lust, and hatred. This vast hypnotizing veil affects man both directly and indirectly: directly in influencing him to do evil, indirectly in sowing the seeds of epidemics. It is the Kabalist's Satan, because it "deceived the whole world," no person (except he be a "twice-born" who has conquered the world, the flesh, and this etheric devil) being free from its demoralising influence. As said by Mme. H. P. Blavatsky in her *Glossary:*

"Eliphas Lévi calls the astral light the great serpent, the dragon, from which radiates on humanity every evil influence. This is so, but why not add that the astral light gives out nothing but what it has received; that it is the great terrestrial crucible in which the vile emanations of the earth (Moral and Physical) upon which the astral light is fed, are all converted into this subtlest essence, and radiated back intensified, thus becoming epidemics—Moral, Psychic and Physical."

Such is the description by one who could see the process on a plane invisible to the "rank-and-file."

It is now necessary to trace the connection to the bacilli or microbes of the bacteriologists.

Theosophy teaches the existence of a universal life principle from which the smallest to the greatest life proceeds. Many life-germs in their passage to objectivity through the astral light, are imbued with man's evil thought-pictures. They have stamped upon them man's mark of Cain, and they become terrors for all who fear death.

That men's thoughts have given the bacilli which propagate disease their evil character, is borne out to some extent by a few eminent physicians, who contend that vegetable germs are harmless until in the organisms of man or beast they become animalized, after which, under favourable conditions, they become the cause of epidemics. The vegetable germs in yeast, for example, are perfectly harmless, and an ounce even of good cheese contains millions of microscopic lives of hundreds of varieties. If

any of these germs can take root in living flesh they can pass into the animal stage and are noxious.

But there are mental and psychical epidemics as well. The middle ages furnishes us many examples of such. The fad in monasteries of biting one another would spread to similar institutions hundreds of miles distant. Whole towns would take to flagellation. The St. Vitus' dance is "catching." It is beginning to be suspected that crime is epidemic :—that murders, for example, occur in groups. At any rate, we have murderers' confessions as to being urged by some extraneous influence to do the act. The convulsionnaires of the Cervennes, in the latter part of 1700, show us what a psychical epidemic can do. (*Isis Unveiled*, p. 370 *et seq.*) Dr. Charles Elam, in his *Physician's Problems*, has the following summary:

"'We know that there are periods when certain diseases, propensities, fortunes and misfortunes of humanity are more rife than at others.' There are times of epidemic in moral and physical affairs. In one epoch, 'the spirit of religious controversy will arouse the most ferocious passions of which nature is susceptible, provoking persecution, bloodshed and wars; at another, an epidemic of resistance to constituted authority will spread over half the world (as in the year 1848), rapid and simultaneous as the most virulent bodily disorder."

Again, the *collective character* of mental phenomena is illustrated by an anomalous physiological condition invading and dominating over thousands upon thousands, depriving them of everything but automatic action, and giving rise to the popular opinion of demoniacal possession, an opinion in some sense justified by the satanic passions, emotions and acts which accompany the condition. . . . "The seeds of vice and crime appear to be sown under the surface of society, and to spring up and bring forth fruit with appalling rapidity—and paralyzing succession . . We know that certain pathological conditions have a tendency to become epidemic, *influenced by causes not yet investigated* . . We how see strong is the tendency of opinion once promulgated to run into an epidemic form—no opinion, no delusion, is too absurd to assume this collective character. We observe, too, how remarkably the same ideas reproduce themselves and reappear in successive ages; no crime is too horrible to become popular, homicide, infanticide, suicide, poisoning, or any other diabolical human conception. . . . . In epidemics, the *cause* of the rapid spread at that particular period *remains a mystery." (Isis Unveiled.)*

And so it will always remain until the astral light of Theosophy is taken into consideration.

But why do all these epidemics go westward? Emigrants? But do not people travel eastward also?

"Westward ho!" say cholera. But so does "Annie Rooney." "Westward the star of empire wends its way." And so do "McGinty," *la grippe*, and the fashions.

Materialistic scientists are unable to tell us why, but Theosophy explains that the sun is a vast magnet, a storehouse of electrical and vital forces, and that as it (practically) spreads westward, it exerts a pulling force on earth's astral sphere. This attraction causes humanity to migrate westward, and, according to Theosophy, a new type of man is evolved at every circuit. At the dawn of history, the Aryan type was limited to India and Egypt; to-day, pioneers of that life-wave have reached the Pacific Coast, and when the great body will have arrived, the United States will sustain a population exceeding the present Europe.

Within a few years, we are taught, a cycle of 5,000 years will end, when a great deal of this stored-up psychic force in the ether will be precipitated, causing wars, epidemics and calamities of various kinds. So many demonstrations of psychical powers in man will revolutionize present materialistic opinions, while upheaved resting ages of unknown civilizations will humiliate Darwinists.

Why is it so probable that peace will continue? Nations continue arming, for the spirit of war is in the hearts of men, as of old. Labour's cry grows louder, demanding settlement of questions that strike at the very root of our civilizations. There is need only of some of that psychic fire, the effects of which are so well described by Dr. Elam, to ignite the pile; and as a pistol shot in the Alps may start an avalanche, so may an accumulation of filth serve as a means for manifestation—as an epidemic of disease—of astral filth.

The lessons Theosophy teaches are important ones. Man *is* his brother's keeper; and the only permanent protection against plagues and calamities lies in the purification of the thought-plane. It is a simple problem of cause and effect. If every man purifies his own thought-sphere, the astral light will eventually be cleansed. As time rolls on will be ushered in the Golden Age, dreamed of by sages. Earth will have become a paradise, and man will have evolved into a demigod as compared to his present unfinished state.

P. M. Johns.

Occultism Past and Present

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OCCULTISM PAST AND PRESENT.

A Paper read before the Adelphi Lodge.

The word Occultism is derived from the Latin *Occultus*, meaning hidden and secret, and by it we understand the science of the secrets of Nature—physical and psychic, mental and spiritual—called Hermetic and Esoteric sciences.

The world generally has ceased to believe in anything of the kind, though the attention of a small section of the community has been drawn within the last few years to the Theosophical Society and kindred movements, having for their professed object and end the study of psychic power inherent in man, alleged Occult phenomena, magic and mysticism.

It is not my intention to-night to seek to prove the existence in the Universe of powers and possibilities of which mankind have as yet not dreamt; this I take to be quite unnecessary, for as each year rolls by new facts are being continually discovered within the ordinary limits of scientific research which necessitate revisions in our text books and prove the inadequacy of former theories.

If the science of the secrets of Nature—in the occult and mystic sense—is unknown to modern research, it is because modern research is not adapted to the investigation. You cannot employ material instruments to examine the nature of the soul, or of spiritual beings. It will be obvious to anyone who gives any thought thereto that, if there is such a thing as noumenon to phenomenon: spiritual principles underlying physical laws: these things are not and cannot of their nature be susceptible of ordinary demonstration. If man has a soul this must underlie and form the basis of his physical senses, which latter are adapted to the physical plane alone and cannot be employed to cognise spiritual things. Science has barely dealt with these matters at all, and this department of human knowledge has by almost universal consent been relegated to religion, religion to guide and regulate life. If one looks at the religions of the world, one is struck by the fact that they all arise and have their origin in a primeval revelation of some sort, generally contained in a recognised collection of sacred writings, regarded as the work of inspired authors. Experience, however, shews that religious creeds suffer like human beings—from a species of constricting selfishness, becoming crystallised into set forms, not unfrequently due to priestly influence and more than likely entirely foreign to the intention of their founders. Creeds may be regarded as the personalities resulting from the incarnation or expression

of certain types of religious belief. But although the religious instincts have ever played an important part in human life, these when unfortified by the reason render religion as much a failure as science.

Now there are two great factors at work in Humanity, Intellect and Heart, typified respectively by science and religion: one cannot get on without the other in Occult research, and while the student of theology fails to comprehend the real inner meaning of apparently absurd dogmas, and the man of science to attribute consciousness and intelligent directing power to the Universe, both will wander still, so far, at any rate, as the secrets of Nature are concerned.

The Occultist, then, derives his impetus to the within and the beyond, from those instincts which we call respectively religious and scientific, the yearning hunger of the soul for peace and understanding. A thinker, he seeks to comprehend not merely effects but causes. Before him is ever the most tremendous mystery conceivable to human thought, that of his own being. Whence am I? Whence the world around me? Such are the questions he sets himself to answer.

It is upon the answer which men give themselves to this serious questioning that depends very largely the attitude taken up with regard to life and the use made of it.

The service which the Occultists have ever rendered to the world is to furnish explanation of the phenomena of life and death, based on experimental research of a psychic, mental and spiritual nature. By arcane methods they are believed to have pierced the solemn veil enshrouding mortal life, to have transcended the limits of terrestrial consciousness: and their experience has been recorded for the benefit of those who are prepared to consider it.

Where, it will be asked, shall we find these records? I answer, throughout the Mythologies and Religious Scriptures of the world, and that any conscientious student who is prepared to look beneath the surface will find a remarkable unity pervading apparent diversity: the great mass of these records are only to be understood esoterically, *i.e.*, as having a veiled significance. Indeed, any other supposition is an insult to human intelligence, and through non-recognition of this fact, the religious of Christendom have been generally befooled; though the remark does not equally apply to the ancient nations of antiquity or even to the modern Oriental races, who in this matter are more intelligent.

I do not propose to fill this paper with learned extracts from ancient authors, or to bring forward a mass of historical evidence in favour of the existence of the Occult sciences. I shall treat of the more practical aspect of this subject, and briefly sketch the broad principles upon which the practice of Occultism, both past and present, and of the so-called magical sciences, may be said to lie,

"These sciences" (says Blavatsky), "are, and have been for ages, hidden from the vulgar, for the very good reason that they would never be appreciated by the selfish educated classes, nor understood by the uneducated, whilst the former might misuse them for their own profit, and thus turn the divine science into Black Magic."*

It is moreover undoubtedly true that to the ordinary mind both the Esoteric philosophy and the Qabbalah are full of an unintelligible and meaningless jargon, but if you will only pause and try to realize the exceedingly subtle nature of spiritual things, it will become clear how difficult it is to convey Occult ideas in language without a corresponding spirituality in the person who considers the matter. It will therefore be obvious that the majority of people are not suited to such study, and in order to prevent misapprehension, I would point out that there is a great difference between the philosophy of Theosophy and the study of Occultism—the former having to do with theories and ethics, and the latter with their practical application.

So many able exponents of the more practical aspects of Yoga and Indian philosophy already exist in the ranks of the T. S., that I propose to leave out of consideration the Asiatic world—confining my attention to points of interest in Egyptian, Hebrew, and mediæval European lore.

The magical traditions of Ancient Egypt have succeeded in investing their history with an altogether romantic interest: and the theories of the priestly colleges have been curiously reflected in the notable Occult literature of later date.

The main underlying conception upon which Occultism turns is that man, the little world, is the reflection of the greater; that all the great forces of the Universe find their analogy upon a smaller scale in the constitution, spiritual, psychic, mental, and physical, of the human being. It is upon this theory that Occultism stands or falls, and the mere formulation thereof is in itself one of the most profound keys with which to unlock the mysteries of man's own nature. Just as the drop of dew reflects the whole surrounding Universe which it is possible for it to do, so every microcosmos or little world reflects in its own fashion the macrocosmos or greater world after a certain formula:—and this law does not obtain solely with regard to man in his relation to the Universe, but with every sentient thing or being. For example, taking the human microcosm, one can easily understand why the heart, as the central motor of the body, should be compared to the sun of our solar system, the source of life and light, and believed to be in sympathetic relation therewith. Hence the magnetic influence of the sun, the moon, the planets, and the constellations being recognised by the ancients, both in regard to their influence upon the earth

* See *Glossary* under *Occultism*.

and upon man, the child of the forces, they sought to establish a regular correspondence between them, allotting to each of these forces a colour, a sound, a number, and a form. In this way a geometrical form, together with its corresponding colour and sound, were regarded as expressing to human consciousness some one or other of the forces of the greater world. Now to the Occultist a form, indeed any form, is the expression of some interior quality; and it was by harmoniously combining these correspondences, and by concentration bringing the consciousness on to the plane of the force symbolized, that knowledge was obtained of its meaning. That forms were connected with sound has long been recognized by the ancient schools of Occultism.

Before going further, it will be well if I draw your attention to an important consideration of Occultism, and that has reference to the action of human consciousness. Every man alive may be said to have a certain range of states of consciousness up and down the gamut of which he is perpetually oscillating, but there is no reason to suppose that the consciousness of any two people is the same—let alone that of a number. How often a casual word dropped thoughtlessly by another makes you realise in what an entirely different world he lives—how differently he views life to what you do. While therefore experiences, and therefore consciousness, must differ greatly in human beings, yet it is possible to predicate certain limits which the normal human consciousness does not transcend, and within which indeed it functions. Occultism engenders a higher key-note of consciousness than that which is normal: it involves an extension of consciousness in the direction of divine and spiritual things—with a corresponding restriction, and even complete cessation of, *that* functioning in the lower and more animal part of the nature. In other words, the tendency is towards the elimination of what may be called the "automatic consciousness" of animal appetites and desires, and the stimulation of the consciousness to a higher level than that of the merely intellectual. Those who have not experienced such higher states of consciousness in their own lives may be inclined to doubt their possibility in others, but surely the gap between the purely animal consciousness and the intellectual consciousness is sufficient to justify a similar negation of the latter on the part of the entirely animal man?

But if specially high and lofty states of consciousness are the result of occult development,—on the other hand, special means are taken to secure that end. This at once brings us to an exceedingly practical consideration, the question, namely, of whether any, and if so what, mystic virtues reside in Sound, as affecting human consciousness. Nobody will find any difficulty in admitting that music does engender certain states of consciousness. Maspero says:—

"The human voice had, and still has amongst most Oriental nations, a power not attributed to it by Europeans. It is the magical instrument, above all others, without which the highest operations of the art cannot succeed."*

Egyptian literature abounds with magic formulæ and incantations to which remarkable results were attributed: according to Maspero these formulæ were of two kinds, *viz.*, one in which the sound operates by its own force in a special cadence and in which actual words were not employed,—the other in which words were employed having a definite meaning. The difference between the two seems to have been that whereas the first employed certain sound vibrations to induce psychic activity,—the latter did this and more, for the effect on the imagination of the definite meaning of the incantation would stimulate in the theurgist what is called the kriyasakti power, *i.e.*, the power of thought creation.

These ancient Egyptian incantations are of course identical with the Indian mantrams: they produced visions in the persons making use of them and helped towards the concentration of the Will to effect given purposes.

The clairvoyance, or vision of the soul was thus rendered active, and the consciousness directed towards the divine light sensed the simulacra Deorum, —the forms of the Gods, or powers of that light. Iamblichus in explaining such visions says that they "may be comprehended in one power, which may be called the eduction or drawing forth of the Light." He says:—

"This illuminates with divine light the ethereal and luciform vehicle with which the soul is surrounded, from which divine visions occupy our phantastic power, these vision being excited by the Will of the Gods. For the whole life of the Soul and all the powers that are in it, being in subjection to the Gods, are moved in such a way as the Gods, the leaders of the Soul pleases."†

"The Platonists," says Psellus, "assert that Light is spread under divine substances, and is rapidly seized, without any difficulty, by some who possess such an excellent nature as that which fell to the lot of Socrates and Plotinus. But others," he adds, "at certain periods, experience a mental alienation about the light of the Moon."

This latter observation has reference to the occult effect of the Lunar influence upon psychic conditions. It has long been recognised by Occultists that the position of the Moon in certain signs greatly tends to stimulate the *lucidité astrale* and as in human life there are times and seasons, so a knowledge of these in the Occult sense renders magical effects much more possible than they would be at other and less propitious periods.

* *Creation by Voice and the Ennead of Hermopolis*, Lecture by Maspero, page 1.

† Iamblichus' *De Mysteriis Ægyptiorum*, Taylor's translation.

Pythagoras is said to have taught that the numbers from one to ten, taken in regular progression, symbolized the creation of the Universe; and to each of the celestial bodies a distinctive musical note or tone was attributed. Therein, he was only following upon much older Egyptian teaching: for Maspero tells us that "The theology of Heliopolis represented creation as effected by a series of muscular efforts and violent acts of the different Gods of the *Ennead*, which gave the world the form it now bears."* This Ennead or set of nine divinities is simply the power of the Three Trinities which are resumed in the number Ten. According to the same authority, another and more refined aspect of this doctrine attributed creative effect to the simple emission of the voice,—*i.e.*, sound. It was no doubt from ancient Egyptian teaching that the Jews borrowed their doctrine of the Ten Sephiroth, or Voices, for sounds and melodies are appropriately consecrated to the gods.

"There is, also," says Iamblichus, "an alliance in these sounds and melodies to the proper orders and powers of the several Gods, and to the motions of the Universe itself."

A similar idea is to be found in the "Dream of Scipio."†

"Iamblichus relates of Pythagoras that he once extinguished the rage of a lad, who in a fit of great exasperation intended to commit murder, through the Doric song of a piper. When a certain youth also rushed with a drawn sword on Anchitus, the host of Empedocles, because, being a judge, he had publicly condemned his father to death, and would have slain him as a homicide, Empedocles changed the intention of the youth by singing to his lyre that verse of Homer,

> Nepenthe, without gall, o'er every ill
> Oblivion spreads.

"And thus snatched his host Anchilus from death, and the youth from the crime of homicide. It is also related that the youth from that time became the most celebrated of the disciples of Pythagoras. Farther still, the whole Pythagoric school, by certain appropriate songs, produced what they called exartysis, or adaptation; synarmoga, or elegance of manners; and epaphe, or contact, usefully conducting the dispositions of the souls to passions contrary to those which it before possessed. For when they went to bed, they purified the reasoning power from the perturbations and noises to which it had been exposed during the day, by certain odes and peculiar songs, and by this means procured for themselves tranquil sleep, and few and good dreams. But when they rose from bed, they again liberated themselves from the torpor and heaviness of sleep, by songs of another kind. Sometimes, also, by musical sounds alone, unaccompanied with words, they healed the passions of the Soul, and certain diseases, enchanting, as they say, in reality."

After this manner, therefore, Pythagoras, through music, produced the most beneficial correction of human manners and lives.

Respecting the actual composition of the magical sounds composing

* Ennead of Hermopolis. † Cicero.

invocations by the voice alone, as distinct from those in which speech was employed, one feature is very notable, *viz.*, the predominance of the vowel sounds.

According to the old Gnostics, the seven mystical vowels were attributed to the seven planets: and a modern author (Kœnig) assigns certain notes of the musical scale as characteristic of the simpler vowel sounds. These ascend in a gradually increasing rate, the lowest vowel sound U corresponding to 225 vibrations and the highest to a note of 3,600 vibrations per second. Vowels ensoul the Consonants, which latter are only expressed by their aid.

These vowels have also geometrical symbols allotted to them, but to go into details would not be possible within the limits of this paper.

Coming to mediæval times, a rather interesting passage occurs in the *Fama Fraternitatis*, a small tract published in 1614, at Cassel, in Germany (and to which we are indebted for our knowledge of the existence of the Rosicrucians)—it runs as follows:—"In another chest were looking-glasses of divers virtues, as also in other places were little bells, burning lamps, *and chiefly wonderful artificial songs*, . . . " meaning by the latter formulæ of words and sounds to which magical effects were ascribed.

An old mystic writer has said: "He who will acquaint himself with the secret of the Lagash—*i.e.*, of mystical speech or incantation—shall learn the secret of secrets!" And it was upon the same principle that it was said concerning the true pronunciation of the great name, "He who can rightly pronounce it, causeth heaven and earth to tremble, for it is the Name which rusheth through the Universe!" But modern science will have to understand something more about Occult physiology before these statements can be understood, and, as the effect and potency of sound vibration have been universally recognized throughout the history of magic, it is certainly worthy of our careful study on that account.

Having dealt with the theory of vibratory sounds, I will just glance at the media which may be so vibratorily affected, and thereby certain states of consciousness induced. This brings us at once to the consideration of how far physical conditions affect spirituality and psychic activity.

The conditions laid down from the most ancient times for success in Occultpractice imposed great restraints upon the candidates both as regards their mental, moral and physical being: long fasts, and, generally, abstinence from animal foods being the special means employed. According to Ovid* the priests of Eleusis never ate at all during the day, but only at night, when the stars had appeared. The priests of Egypt abstained from even eggs and fish; while similar motives appear to have always animated the

* Metamorphoses (*Persephone rapta*).

adept, recluse and saint in religion. All this, put shortly, simply means that the physical molecules of the body—whether gross or the reverse—were believed to directly affect the qnestion of psychic and spiritual sensibility. It is, however, no doubt true that many went to extremes in this direction and adopted processes of bodily mortification which could do little good but a great deal of harm. But over and above the mere physical aspect of man's constitution, another and important factor is what I may term the magnetic aura of the individual, the dual streams of life, positive and negative—a feature recognised by Egyptian lore ages ago. This latter was primarily the medium of theurgical operations, it was polarised, or directly affected by, physical conditions, and it is no doubt in this connection that Jamblichus made the remark that "He who understands the nature of divinely luminous appearances will know also on what account it is necessary to abstain from animal food."

So much then for man, the microcosm, or little world: let us now turn our attention to the greater world or macrocosm, remarking simply that what is true of the one is no doubt true of the other.

"The universal Æther was not, in the eyes of the ancients, simply a tenantless something, stretching throughout the expanse of Heaven; it was for them a boundless ocean, peopled like our familiar earthly seas, with Gods, planetary Spirits, monstrous and minor creatures, and having in its every molecule the germ of life from the potential up to the most developed."*

"When you shall be numbered among the children of the philosophers," says the Comte de Gabalis, "and when your eyes shall have been strengthened by the use of the most sacred medicine, you will learn that the elements are inhabited by creatures of a singular perfection, from the knowledge of, and communication with whom, the sin of Adam has deprived his most wretched posterity. Yon vast space stretching between earth and Heaven has far nobler dwellers than the birds and the gnats; these wide seas hold other guests than the whales and the dolphins; the depths of the earth are not reserved for the moles alone; and that element of fire which is nobler than all the rest was not created to remain void and useless."

Detailed information respecting the conditions of elemental life and the functions in the Universe fulfilled by elemental and kindred spiritual beings is jealously guarded by the guardians of Occult secrets. Iamblichus says that what he calls Daemons, "who," to use his own words, "are distributed according to parts, and who guard the parts of the Universe, pay so much attention to the parts over which they preside, that they cannot endure a word contrary to the safety of these." And hence it is that when through curious research secret avenues of enlightenment have been opened up to individual students of the Mysteries, placing them in the possession

* H. P. B. on Elementals, vide *Lucifer* for August, 1893.

of dangerous secrets—such have inevitably been bound over to absolute silence. But why, it may be asked, does not everyone see the teeming life of these elemental kingdoms? The answer is that man's senses only correspond to vibrations within a given range, and that just as in physical science there are invisible rays of colour at each end of the spectrum, called ultra-violet and ultra-red, more powerful perhaps than the visible rays, and only detected by a special operation—so the unseen forces of the world really guide and control those which are manifested. Porphyry says that "Ignorance, darkness and evil attend the soul in its lapse into the body" and according to Servius, "the soul when it begins to descend into the body drinks of oblivion." The perceptions of humanity are thus restricted to the avenues of the physical senses. Yet, I would ask, do we not know, as a matter of physical science, now well ascertained and recognised, that Nature abhors a vacuum. If we take a microscope and avail ourselves of its vast magnifying powers, we perceive lives on lives, which had we simply relied upon our physical senses, we should neither have dreamed possible, or believed in.

The so-called elementals, the dwellers of the elements, have many grades and classes, stretching from comparatively insignificant lives up to the supermundane orders.

It is these forces which are controlled by the Occultist and through the agency of which Occult phenomena are effected. Ages ago they were not only recognised by Occultism but classified and named, *i.e.*, names and sigilla were used to express these forces—names which it was considered even dangerous to utter in certain places at certain times and seasons. Such indeed is the Occult meaning of that verse in Genesis where it is said "Adam gave names unto all cattle and to the fowl of the air, and to every beast of the field." If it be asked how it is that the Occultist is able to utilize these powers, I would answer in the words of Iamblichus, who says:

"It is requisite, therefore, to understand that the Universe is one animal; and that the parts in it are, indeed, separated by places, but through the possession of one nature hasten to each other."*

In the light of this passage, it will be more easy to understand how the Occult doctrine of signatures arose. Every force in the Universe was expressible by a formula or similitude, by the operation and expression of which it was aroused to action. For whatever has but a casual similitude to, directly participates in these forces. But in order to wield such power the Occultist must be something more than man. This is well explained by Iamblichus where he says:—

"The Theurgist, through the power of arcane signatures, com-

* Iamblichus' *De Mysteriis Ægyptiorum*. Taylor.

mands mundane natures, no longer as man, nor as employing a human soul; but as existing superior to them in the order of the Gods, he makes use of greater mandates than pertain to himself, so far as he is human."*

Above the elemental kingdoms the Souls and the Angels have place, and behind these again in infinite gradations the principalities and powers and those greater forces of the Universe we call Gods. From the highest to the lowest all sentient lives comprehended in the one great ocean of Life; infinitely more reverend this conception than any dwarfed and limited dogmatism. In this view the devils and archangels alike exist only with the divine permission, for in the divinity they have their being. Hence it was said:

"Whither from thy spirit shall I go? or whither from thy presence shall I flee? If I ascend up to heaven thou art there; if I make my bed in hell, behold, thou art there also."

People may say that the effects ascribed to magic are all imagination, but I would ask such to pause and ask themselves whether they know what imagination really is—whether it is not possible that in the human imagination there may not lie a divine and creative power. Medical men will tell you of the extraordinary rule exercised by the imagination over the nervous system and how a great shock affecting the imagination will have an actual physical result. Cases have been known where the hair of persons who have passed through trying and terrible experiences has turned white in a single night; and if one studies the phenomena, well-ascertained phenomena, of hypnotism and mesmerism, one finds that imagination plays a part which is but little understood in our own day. Occultism has long recognised that in the human imagination lies hid a divine and creative force, and I do not hesitate to say that many of the greatest magical results have been due to the exercise of a trained imagination coupled with a knowledge of correspondences—the correspondence, that is to say, of the little world which is man, with the greater world which is the Universe, and the interaction of the respective forces of each. I would even go further and say that the whole experience of life is calculated to train the imagination and the thought, for the two are really not separable, one being simply the extension of the other. The very word imagination shews you the connection it has with thought: *Imago* = image, representation or similitude. Occultism teaches that every thought that you think evolves a form—that such forms coalesce with certain elemental forces and thus gain a certain inherent life of their own. In this way a man who has lived all his life evolving evil thoughts and developing the animal rather than his higher and divine nature, has generated a force, or series of forces, which react upon him, their creator, and indeed may be

* Iamblichus' *De Mysteriis Ægyptiorum*. Taylor.

said to be the machinery of Karma. Every man is in this view the exact result of his own creations which impel him to the fulfilment of his destiny, and which indeed are destiny. Such thoughts have a term of existence proportionate to the intensity of the volition which generated them ; they can either in their turn be the source of fresh creations of a kindred nature, or, as it were, have their time shortened by the will of their creator, Man. Now here comes in one of the great considerations which has ever powerfully influenced the Occultist :—Man, the lower quarternary, is, as it were, the playground of the forces, the forces that is to say, of good and the forces of evil. It is in his power to give the victory to whom he will, and being the Creator, he is also the Destroyer, but, with the explanation I have given, the old-world story of good and evil receives an intelligent rationale, and one can begin to understand why—quite apart from the ordinary goody-goody and merely devotional considerations—it is really advisable to be moral—to govern your thoughts and seek to render the lower will subservient to the Divine. For it must never be forgotten that the real Self of the Incarnation, according to the Occult view, is not the you and I of terrestrial existence, which is, in truth, but too often a grotesque reflection of that, the real Self, ignored by most men, and only to be dimly approached as the most ideal and perfect archetype which it is possible for the mind to conceive. Never, therefore, forget due honour and reverence to the Lord of the Universe—the Lord of your Universe, for as the whole is greater than the part, so are we but as sparks derived from that insupportable Light which is in Him !

The work, then, of the Occultist is to expel the evil forces from his own nature, which he seeks to purify and exalt, and like Elijah, to bring down the fire from Heaven upon the altar of his sacrifice. For the four-lettered name of the angry and jealous God, translated in the Christian Bible as Jehovah, and which may be regarded as referring in a way to the lower quarternary of Theosophical doctrine, became the name of the self-sacrificing and compassionate Jesus by the addition of the letter Shin, representing the divine fire, in other words, Atma-Buddhi-Manas, which divine fire, as the oracles teach, obliterates all the stains produced by generation.

The aim of the practical aspect of Occultism is to teach the way whereby this effect can be consummated ; how to render the lower nature of man subservient to his own divinity ; in a word, to enable man to become more than man—a God. Is this a mere poetic fiction, or has it a basis in reality ? Is it the dream of a visionary, or the weakness of the Theosophical mind ? This prosaic age may deem it so ; but it is assuredly nothing new, and is in truth to be found underlying the whole department of the world's religious thought, ever since the days when it was written, " And

Chanokh made himself to walk for ever close with the Essence of the Elohim, and he existed not apart, seeing that the Elohim took possession of his being."

If, however, there is thus before you a possible apotheosis, there is also behind you a black antithesis. For, on the other hand, it is taught that the evil Occultist may become united to the black reflections of the divine powers, and this is a mystery of evil. In Theosophical literature the conception of the black magician has been very little understood, because nothing has been openly taught concerning those travestied and distorted reflections of the divine powers, which must inevitably exist and synthesize, as it were, the evil part of man's nature. But the Light of divine illumination from above shines but the clearer for the darkness and gloom of materialism beneath, and so we may at length come to understand that even the evil germs of matter help forward the good. In the Occult conception what we call evil is really a lower form of evolution, appropriate enough on its own plane, but retrograde from the standpoint of humanity. In the mystic progress, as has been said, the vices of man become steps in the ladder one by one as they are surmounted—the virtues of man are indeed necessary—not by any means to be dispensed with; and it is, I believe, a profound truth—the greater the sinner, the greater the saint.

Such then, very briefly and inadequately touched upon, is the Occult life, its aims, and the means thereto. If the art of high magic exists, let me say at once it does not exist to flatter petty personal vanity, or to be tinkered with by the curious experimentalist. If it is imparted by teacher to pupil, it is so imparted simply in order that the latter may learn to equilibrate his own nature and attain unto the perfection of spiritual growth. Thus labouring unknown and unrecognised behind the mask of one or another personality, the Occultist works with an eye to the ideal of human progression,—ever ready to sacrifice self for humanity, he seeks no other reward than the infinite satisfaction of a pure heart.

P. W. B.

FREEWILL.

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To approach our subject intelligently, we must first analyse our conceptions, think what the idea freedom logically involves; also, if we can, form at least a dim idea of what is meant by will, and under what conditions a portion of this cosmical energy can be harnessed to the chariot of the Ego, and with what degree of freedom it may be directed within the limitations of consciousness.

The idea of absolute freedom is as impossible to grasp, as unthinkable as absolute consciousness or any aspect of the Infinite and unconditioned. The will cannot be directed to an unperceived and unthinkable end, hence no action can at the first instant transcend consciousness. Its results may, indeed must, pass beyond the limits of the individual. The outgoing wave is soon beyond that limited area of perception and its reflex may not come for years, even centuries. When it is felt the perceptions of the individual may be limited by the bounds of another personality, and it will then appear to him to come wholly from without, to be causeless so far as he is concerned. He may call it Providence, chance, fate, the will of God, &c., &c., according to education. If he is wiser he will recognise it as the result of some preceding act of his own, and if he chooses to adopt the oriental word will call it Karma. We must distinguish then between the immediate action, which is always within and limited by the potentialities of the actor, and the results of action. These latter as they reflect upon the actor might be called Karma, in the broadest sense, even if the reaction took place within a minute; but practically the use of this term has been limited to those reactions which we fail to trace to some outgoing action.

Science tells us that light is a wave impulse in the ether or primordial matter that compactly fills all space. The light that comes to us from the majority of the stars started from its sources hundred of years before we were born, yet, to us, it is the light of the present day. Thought is the speech of the soul; a word is a deed and a deed is an acted word. "Behind will lies desire," and thought, will and motive, or desire, are the inseparable creative trinity on all the planes of being. These make up the spoken word, the Logos, the thought uttered in action. The echoes of our own voices come back to us across the centuries. Spoken under other skies, amid other scenes, and in other bodies, we know them not as our very own. How mistakenly we speak of the echoless shore. These word-deeds, so freely, so carelessly, so idly uttered in the long ago, come pulsing back to us

in thunder tones, or with still small voice, with a shriek, or in fairy whispers, in flute-like notes, in tones of harsh admonition, with a tempest and babel of sound that threatens to sweep us away. If we have sown the wind we shall reap the whirlwind.

These voices come back to us clothed in all the events of life, in the conditions of our bodies and in all the sensations of which we are capable. As we act to-day under their influences, we are sending out the magic words of power which will conjure up good or evil forms in lives to come. Each moment we are conscious of free choice, and of this consciousness no sophistry can rob us. The tension of the will can be thrown to the right or the left, and as like skaters we glide forward over the boundless fields of time, on the narrow edge of present personality, constant inclination, however slight, will swing us to the right or left hand path, leading as far apart in the end, as the north is from the south.

These conceptions of the law of reaction upon an evolving continuously existing being are essential to any lucid thought on our subject. Without them every attempt to deduce a working principle which will satisfy both our reason and sense of justice, must end in a weary round of words. Each barrier to thought can be opened by but a single key. The idea of reincarnation when once clearly conceived is a key that opens many barriers. Without it we will clamour at those iron gates, and may perhaps by closing our eyes, delude ourselves with the fancy that they have been passed, while in our hearts we know that they have not. No man ever lived who was satisfied in his inmost soul that the exercise of will during one brief life, entered under unsought conditions, could justify either the heaven or the hell of the churchmen.

The law of freedom is at the same time that of limitation, for as said before, freedom can be but relative to the individual. Its first limitation is the entire being of the individual. But this is no limitation at all to that particular being. I cannot feel myself restrained from any action of which I cannot conceive and toward which therefore I can exercise no will. It is outside the sphere of my direction. Petty factions may divide the camp, centering in the sphere of my being. Within this sphere however we all feel many limitations: let us analyse their nature. In the first place there are self-imposed limitations—will limits will. Here we come to our own complexity. I may desire to perform some action which I at the same time perceive to be contrary to my own welfare. Animal or instinctive will, that is the aggregate impulses of the cells and lower nerve centres, making up the semi-intelligent or elemental will, the Kamic (not Karmic) principle of the occultist, is restrained by will due to the higher and more widely intelligent nature. The freedom of the lower will is restrained by the higher and a part of the energy of the latter is consumed in this

restraint. The available energy for outside purposes is the surplus that remains after counterbalancing internal discord. A badly adjusted machine consumes most of the energy which flows into it in working against itself. The government of an army affords us a better illustration. Each soldier is conscious mainly of his own needs, either real or imaginary, and in matters of common sentiment the association of numbers makes the desires or emotions of each one more intense than they would be if he were isolated; for he feels not only his own but the aggregate impulse. It is the part of the general, not merely to plan the campaign, but to weld the many lower wills with his own and direct the whole as a mighty engine. In so far as he lacks this capacity he will fail in the qualities of generalship.

If one part of the army must be used to subdue the discontent and rebellion of another, its effective force is enormously diminished. The general who takes the field with an army which he has not reduced to a state of unity and discipline, invites almost certain defeat and disintegration. The lower personality is an army with innumerable centres, sub-centres, and units of consciousness and sub-consciousness, of will and energy. The presiding will is that of which we are more directly conscious, although the influence of all these subordinate wills is felt, just as the commanding general feels instinctively the temper of his army without verbal communication with the privates, and even without the reports of his subordinate officers. The average man leads the life of an army in camp, or is comparatively idle. Some degree of drill and discipline is maintained, there may be a little skirmishing or picket firing, but the consumption of rations and the dull routine of camp life occupies the attention of the soldiers whose wills, emotions and desires are aroused in no one particular or that subaltern. The man of violent passions is a man of weak central will. Bumptious corps commanders and loud-mouthed brigadiers are allowed in succession to invade the tent of the general in chief and compel him to sign orders dictated by themselves.

Perhaps this general is a man of inquisitive disposition, more adventurous than wise, desirous of exploring for himself the surrounding country and of studying the position of the enemy. He may slip away from headquarters when the army is asleep and but few sentinels pace their rounds. He may find on his return, if he escapes capture, that some intruder has assumed his sword and uniform, that he is no longer recognized as the true commander and must remain a helpless outcast, unless at some lucky moment he can regain the insignia of his authority. These things have happened many times and will happen many more.

We will suppose however that no serious dissension divides the army, that the troops drill and draw their rations with virtuous regularity, that order and neatness prevail from reveille to tattoo. This is well, very well,

but it is not action. It is the preparation for war and not war itself. Year after year of this routine will deaden the energies of the soldier. To face and align, to march and counter-march, to handle a weapon against imaginary foes is the mechanical part of the soldier's trade, but, say what we may, a soldier is more than a machine. He may be simple and ignorant of any but his rudimentary duties, but he has consciousness, a soul with passions and emotions. An army, if it is to be anything more than a glittering pageant, must, like the body, have within its mechanical movements a soul, and that soul must be the attuned wills and emotions or desires of its myriad units. The great masters of military science have been, without exception, not mere martinets or chess board tacticians, but men with deep and intuitive knowledge of human nature, who could feel and know all that the common soldier did, and with iron will and correct judgment arouse and direct his entire energies. These are the men who have forged armies into giant weapons, which could be wielded with the swiftness of the rapier and the stunning force of an iron mace.

The inert bar of steel contains countless particles each with the rudiments of polarity, but pointing in every possible direction. When all these directions are made one, we have a powerful magnet, forming a channel for the lines of magnetic force which encircle the globe, and aligning itself with them. The bar is no longer a separate thing but finds itself powerfully influenced by great cosmic forces, and also capable of far reaching results.

In like manner the countless wills of which each personality is made up, may be so polarized, so reduced to unity, that powers undreamed of before may be the result, powers which are allied with great cosmic forces and intelligences. The few who arrive at this stage, after lives of steady unwavering exercise of the central will, find themselves confronted with a great temptation. They may become adepts of the right or the left hand path. The powers acquired may be applied to selfish personal ends or for the benefit of the great, the universal self, humanity as it is and may become. As the choice is to the right or to the left, the whole nature of the chooser is affected and intensified from that time on. This period on the path toward adeptship is symbolized in the New Testament story of the temptation in the wilderness. New and wonderful powers are felt, and the kamic devil of self, from a point of wide spiritual survey, urges that they be applied for the many and intense pleasures that the expanded nature is now capable of feeling. This application is easy, but to turn them wholly to the benefit of others seems hard. Can we wonder that so many have failed at this supreme hour, that the Christs and Buddhas have been so few. The leader of men and the ruler of his own complex nature may forge his weapon, weld together the subordinate wills, either in the

golden celestial fire or in the lurid flame of animal self and desire. The patriot commander may arouse the higher emotions of his followers, induce them to despise all material comforts, and carry his army through battle and defeat, through wintry storms and ragged misery to final victory.

He will share their hardships and may look for no greater reward than theirs, that "well done" which comes from within.

The leader in whose breast the selfish love of power is the ruling passion, will attract to his banner a soldiery like himself. At the head of a robber horde he will accomplish his own ends, gain power and plunder by arousing and uniting their worst passions. He must not allow himself to be overcome by yielding freely to the lower vices for his energies are taxed to the utmost in remaining himself on the crest of an ever swelling wave of passion and power. The time will come when he will fail to satisfy the constantly increasing demands of his fierce lieutenants and he will fall a victim to their fury. We have all read weird stories of the black magician who sells his soul, that is, perverts his higher forces to the service of the devil of selfish ambitions and desires; the ever increasing tribute must be paid, the compact has written itself in every drop of his blood and the savage elemental that has evolved through the misuse of his own nature, finds allies without, which seem to take objective forms. The fragments of a dissolving army will retain for a time the semblance of organisation and many degenerate into guerilla bands. A strong and evil personality breaks up in like manner. The tale of the black magician who in the end is torn to pieces by fiends is not so far from the truth as might be supposed. We must remember when we strive to strengthen and unify the will, that the motive is a matter of all importance, the effect will pass from life to life and the forces we rally around us will rapidly take one character or another. It may be better to drill in camp a little longer than risk becoming the chief of a pirate gang.

To sum up we may describe will as an all pervading principle, an aspect of consciousness through which all things are effected. On the highest planes it is the radiant energy of the All-spirit the Atma-Buddhi. In the fields of matter it is reflected as the radiant energy of matter, material light and heat, chemical affinity and magnetism: the love principle of matter. Perfect in itself it becomes evil only when misused, as the pure face of truth is seen distorted and hideous when reflected from the troubled waters of life. Will can be recognised as a force only when definitely directed. Unlimited will would be like the indefinite expansion of gases, tending simultaneously to all possibilities and ends, to the evolution of all possible beings and conditions. To be anything it must be limited by the nature of the willing being, whether that be God or atom. Within

these limitations there are others, self imposed, either from moment to moment or the result of previous actions, or self created environment. With time as a sort of fourth dimension of space, and the rebirth of the individual, the will as a constant modifier becomes all powerful. It can expand or contract the being, build up or disintegrate.

"Solve et Coagula," is the mystic motto.

A great eastern poem teaches us, that we progress through the regulation of the will power, the even and harmonious development of all the faculties, not by the starving of some and the pampering of others. The emaciated ascetic wasting time and strength for the sake of gaining a few curious and almost useless psychic powers may be as far from the path as the bloated voluptuary. The word "devotion" occurring so often, refers to the steady, intelligent direction of the will and must not be taken in a narrow and merely emotional sense. The bow is the symbol of will power, the tension of will sending forth, with intelligent aim, the arrows of action.

With the closing words of the Bhagavat Gita we may say:

"Wherever Krishna, the supreme master of devotion, and wherever Arjuna, the mighty bowman, may be, there with certainty are fortune, wise action and wealth."

W. MAIN.

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Theosophy the True Basis of True Socialism

By R. B. HOLT

IN THE SHADOW OF THE GODS

By THOMAS WILLIAMS

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THEOSOPHY THE TRUE BASIS OF TRUE SOCIALISM.

A Paper read before the Adelphi Lodge of T. S.

In all ages and in every land a certain class of irresponsible politicians have posed as the friends of the people and denounced the dominant classes as ruthless pillagers of the poor. Nostrum after nostrum has been concocted by them, each warranted to cure every ill that Society is heir to. But after swallowing numberless revolutionary purges, followed by military phlebotomy and supplemented by constitutional alteratives, our chronic ailments have always re-asserted themselves, and to-day, as of old, toil and privation are the portion of the many, while idleness and luxury are the privileges of the few.

To say that this result is either satisfactory or creditable to us would be an outrage on our deepest convictions. We know that he who works should be able to eat, and that if any lack bread it should be those elegant inutilities who now feast upon the fat of the land.

But while it is very easy to dream of an ideal state, it is very hard to create one. That which we now have is what an effective majority has instituted. It has been evolved in accordance with our social exigencies, and suddenly to uproot it would be nothing less than a national disaster in which the poor and weak would again be the first to suffer. It is therefore a very grave question that we have to consider, and we shall do well to approach it in a calm and candid spirit.

Probably we shall be all agreed that every one who is born into a community has a right to live in that community, provided that there are sufficient of the necessaries of life, and that he duly performs the duties which society imposes upon him conjointly with his fellow citizens.

Unfortunately a good deal of mischief is often done by magnifying this *right*, while the *duty* is practically ignored. It is a great mistake also to suppose that selfishness is an aristocratic peculiarity. We all want to do as little work as possible, and each is eager to pocket the last penny that he can extort as payment for his services, while these services are always magnified by his imagination.

> "Eight hours work, eight hours play,
> Eight hours sleep and eight shillings a day,"

was long the artisan's Shibboleth; but supposing that this were granted, does anyone imagine it would be a final settlement? Nay, even if it were so amended that four hours' work would earn sixteen shillings pay, would

that extinguish the desire to have "plenty of money and nothing to do," which is the ultimate idea of happiness with most of us?

Possibly, too, some very liberal-minded patriot may demand what right has society to impose labour upon any one, and should he assert that if a man is obliged to work it matters little to him whether his master is the State or a Capitalist, it really would be very difficult to refute his contention.

The first point, then, that presents itself to us is, What are the personal rights that we hear so much about? It is perfectly true that in his primitive state man has an unconditioned right to all the products of Nature, and his appropriation of them is limited only by his power and his will. But we are not living in a primitive state, and his unconditioned rights cease to exist, directly a man becomes a member of a community. The common good and the collective will impose restrictions on individual desire, and the right of *one* is dominated by the right of *all*. While any person who objects to these restrictions is free to quit the community, it is puerile to complain of them. There are plenty of unoccupied lands where he can be free from all laws but his own will; where what his toil can win will be absolutely his, and where none will gainsay his pleasure. But if he expects to have social advantages without any personal sacrifice, he is demanding aristocratic privileges, and though he may slave in a fustian jacket, he only lacks power and opportunity to shew that essentially he is at one with our oppressors.

Now it is the bastard Socialism founded on an assertion of spurious personal rights that Theosophy rejects as a snare and a delusion. As H.P.B. once said to me, "If they attempt to establish it the end can only be bloodshed and ruin."

Then the notion that an increase of money wage is necessarily of permanent advantage to the worker, is also an illusion that we should do well to get rid of. Where one class of workmen obtains increased pay, for a time they profit by it at the expense of their fellow citizens; but directly all workmen have obtained a proportionate rise, the advantage is lost in the enhanced price of all articles in which the money earned has to be expended.

Thorold Rogers tells us *that "up to 1540 the wages of artisans and mechanics averaged 3s. a week, those of agricultural labourers 2s., except in harvest time, when they had 3s. In 1495 the price of wheat was 4s. 0¾d., of Malt 2s. 4½d., Oats 1s. 7½d., and Oatmeal 5s. 4d. a quarter. So an artisan could provision his house for a twelvemonth with three quarters of Wheat, three of Malt and two of Oatmeal by working for ten weeks, while an agricultural labourer could do the same in fifteen weeks.

* *Work and Wages*, 388.

"In 1651 an artisan on an average could earn 7s. 9d. to 8s. 6d. a week! an ordinary workman 6s. 9d., and in harvest time 9s. to 11s. But wheat was 51s. 4d., malt 22s. 7d., oatmeal 48s. to 64s., so the cost of his year's provisions was £16 13s. 9d., while the work of 52 weeks only produced £20 3s. Consequently an artisan had to work about 42 weeks to earn as much as his predecessor with smaller wages could earn by ten weeks' labour." Of course this was partly owing to the confiscation of the People's right to the land, and things have been much amended since 1651, but the same principle still prevails and produces like results, so I do not think it is by an increase of the wage rate that we can hope permanently to improve the condition of the worker. To what then should we look? Evidently to free labour; but then, how are we to emancipate our workers?

In a lecture delivered before the Fabian Society, and published by it, Mr. Sidney Webb tells us that "Socialism is not an elaborate plan of society, but a principle of social action."

This principle, as explained by him, may be epitomised as "universal benevolence," and is one in which Theosophists heartily concur; nay more, they supply a most serious omission of the Socialist by detailing the only plan by which there seems any likelihood of this principle ever becoming the motive of our social activities, for as Mr. Webb afterwards tells us that the moment will never come when we can say, "Now Socialism is established," apparently all that he and the Fabian Society ask of us is to make the "unattainable" our definite object and to progress eternally in subjective altruism. Now though universal benevolence may be accepted as the highest ideal of a Social State, an abstract anticipation of it is hardly likely to commend itself to those who, not unnaturally, seek for a speedy amendment of their present social condition.

This Fabian proposal, therefore, has not sufficient backbone for a working policy, however beautiful it may be as a philosophical aspiration.

Of this Mr. Webb seems semi-conscious, for later on he would have Government "insist on the ethical right of joint workers, and *workers alone*, to the whole produce of their labour without any deduction for rent and interest or any other form of monopolist's toll."

He further tells us that "all forms of Socialism are agreed in repudiating any claim by particular workers to the competitive exchange value of their particular products."

Socialistic universal benevolence then, when reduced to practice, consists in the Government confiscating all which is possessed by the Haves and bestowing it upon the Have-nots. As it is not even suggested that these favoured ones are to do anything to earn the money, beyond giving themselves the trouble of receiving it, it is really very difficult for a person of average perception to discover what would be the essential

difference between the proposed recipients and the scoundrels who have accepted the property that was bequeathed to them in the ordinary and legal manner.

As a supplement to his proposal Mr. Webb very graciously consents that the disappropriated capitalists shall receive payment in full for their estates. But as he forgets to tell us where the money is to come from, or who is to provide it, we are obliged to infer that he relegates *that* duty to the Man in the Moon or to some other still more ethereal benefactor.

Supposing, however, that we declared the private ownership of property illegal, and dealt with past accumulations in this summary manner: what about future aggregations? Is thrift hereafter to be regarded as a crime? Are the unexpended profits of a man's own industry to be confiscated by the State? This is only a logical sequence of the initial proceeding and, if consistent, the advocates of the one must plead also for the other.

But even if we decide on *this* step, how are we to accomplish it? Any tangible wealth, of course, could be "requisitioned," but skill and knowledge would be very difficult to deal with. How are we to make an artisan work satisfactorily when, of all that he earns, he is allowed to enjoy only so much as a State Official apportions to him? And how are we to get at the knowledge which its possessor refuses to impart to us either gratuitously or at our valuation. And yet the skill of the artisan and the knowledge of the adept must control labour or but little wealth can be created by it. On the other hand, if we admit the private ownership of these means of production we can only make an arbitrary distinction between them and their products accumulated by thrift and invested in labour-saving machinery, consequently one way or the other such Socialistic propositions fail us in their application.

It is quite true that thrift, like every other virtue, has its dark side and becomes a vice when carried to excess: for "the love of money *is* the root of all evil;" but because some of our blinder brothers fall into this snare are Theosophists, whose eyes are open to the vanity of all transient toys, to repudiate the wise economy which prevents a worker becoming a tax on the community when his work-force is no longer efficient. Or are we to term a man an evil doer because he denies himself present gratification in order that he may accumulate the means that will henceforth render him more helpful to the poor and the distressed. It would be a sad day for any land when such sentiments prevailed, and Socialist spendthrifts will be a long time before they persuade the wise to adopt a policy that precedes universal destitution.

Another of Mr. Webb's contentions is that private ownership must be altered so as to leave the great means of wealth production, *land and*

ndustrial capital, under the ful control of the community. And in the Trades Union Congress of September, 1893, a resolution was carried by 137 votes to 97, that all labour members receiving financial assistance from the Trades Union Congress must in future pledge themselves to support the principle of collective ownership and control of all the means of production and distribution. We may therefore fairly take this to be the Socialist programme.

Now land and industrial capital cannot properly be classed together. Land is a product of Nature which, like air and light, is the birthright of everyone. Capital is the unexpended product of labour, and properly belongs to those whose self-denial has accumulated it; consequently unless we wish to impose a penalty on thrift and to institute a terrestrial lubberland in which the idle and improvident shall luxuriate in laziness till our means are utterly exhausted, we cannot deny the right of individuals to possess capital, even if they do use it as an aid to industry.

Therefore, to ignore the radical distinction between land and capital would be a fundamental error, fatal to prosperity and ruinous to happiness. This proposition is easily demonstrated, for if any of us crossed the seas to seek for a new home we should find plenty of ready-made land but not a single ready-made steam engine, because the one is provided by Nature and the other must be created by man.

What legislation might do is this:—

1. Abolish all laws which artificially perpetuate the wealth of classes.

2. Remove the burden of taxation from labour and impose it on wealth.

3. Restore to every Briton the right of access to the natural opportunities for exercising his industry; in other words, nationalise the land.

4. Facilitate workers acquiring either individually or collectively the ownership of all aids to labour that they require in their respective industries.

Beyond this what right has anyone to ask the intervention of Government? A worker who requires aid, whether it be that of a spade, a hammer or a steam engine, owes the maker or owner an equivalent for the advantage he has obtained by the use of an implement which he, the user, has not created. To demand this use without rendering the equivalent is arbitrary dishonesty, worthy only of an aristocrat.

Much, then, as we deplore the evils resulting from the deformities of our civilisation, strongly as we denounce the class edicts which favour and perpetuate the monopoly of wealth, and deeply as we deplore the ruthless avarice of strong oppressors, a calm consideration of the subject forces upon us the conviction that it is only by individual intelligence, manliness and thrift that workers as a whole can attain a higher social standing.

It is because Theosophy is the best incentive to these virtues that I hold it to be the true basis of true Socialism.

We read in the *Secret Doctrine*, Vol. II., p. 246, that "The Kumaras refused to create because they wished man to become his own creator.' They did not want him to be a mere animal, content with physical gratification, but willed that he should be an immortal god "whose joy was the happiness of all and whose life was self-sacrifice for the good of others. If we could imbue each human soul with this spirit how speedily we should attain the universal benevolence which Mr. Webb and his colleagues vainly seek to manufacture by Acts of Parliament, and to obtain which they court the emasculation of paternal Government.

They would make Socialism compulsory, Theosophists hold that it must be voluntary, the natural outcome of individual altruism; they therefore seek by all means to render all men altruistic, for Socialism as well as thrift has its dark side, and if selfishness carry it to an excess it will be a curse instead of a blessing.

> "Son of a bondman, know
> Who would be free, himself must strike
> The foremost blow,"

said Lord Byron. And in this case that blow must be struck, not at external oppressors, but at the innate apathy and self-seeking which prevents men realising their divine possibilities.

Why, if workers would only combine to do their duty instead of whining about their rights, real or imaginary, in a very few years capitalists, as a class, could be extinguished, and the means of production would be the property of the producers.

With self-denial and resolution every Socialist dream can be realised without any alteration in the law, except in the case of land. It is well-known that wilful waste of time and material enhance the average cost of production by at least ten per cent. Were men working on their own account and if they avoided this loss, those who hired labour must speedily be driven out of the field, while every worker would be ensured the full social value of his own industry and would live as a free man.

But to accomplish this every one must be willing to do his appointed part in the effective carrying out of a definite and intelligent plan. He must overcome the temptation of taking holidays at inconvenient times, avoid such indulgences as impair his work force, and seek to make his production as large and as perfect as possible.

If losses are incurred through errors of judgment or unforeseen circumstances, he must bear them manfully and not querulously rebel against those who are in authority, because they have not proved infallible.

It is the lack of these qualities in our artisans that has hitherto hin-

dered the success of co-operative production, and till they acquire them it is only in a few special cases that industrial operations can be profitable when undertaken by a community.

A good instance of this is found in the German railways. They were paying fair dividends and working pretty satisfactorily, but it was argued that by amalgamating the different lines the public could be carried much more cheaply, that the tariffs for the conveyance of goods could be equalised, the railway debt paid off by the profits, and finally an important addition would be made to the national revenue : so Government took them in hand.

For several years the enterprise was extremely advantageous to the State ; in 1886 the Finance Minister had a credit balance of £125,000, and in the following year there was a still larger profit ; but in 1890 the receipts began to fall, and in 1892 a large sum had to be expended in rolling stock, while the permanent way was found to be in such sad disrepair that it is contemplated either to sell the railways or to farm them out. Now if this was the result under an almost absolute Government, and with so practical a people as the Germans, what would it be under democratic institutions and the free and easy methods of Socialism ?

The Post Office, Telegraphs, Gas and Water supplies, and a few similar enterprises can be advantageously undertaken by Government. The Dockyards are certainly not a financial success ; neither is there much likelihood that anything else of the nature of manufactures ever could be so, while if you endeavoured to improve the workers' position by increasing the rate of payment, you would simply be taxing the community for the benefit of a class. It is only an extremely simple mechanical function which can be exercised on a large scale that seems suitable for nationalisation. A complicated industry, and above all, one where fashion and taste intervene, is best left to individual enterprise, stimulated by wholesome competition. Not the fratricidal grappling of throats in a mad struggle for superfluities that only burden their possessor, but the generous emulation which stimulates each worker to put forth his best efforts and to perfect his production, in order that the happiness of others may thereby be augmented.

It must also be borne in mind that under the Socialist scheme it would be somewhat difficult to maintain the efficient authority which now makes the Post Office so successful, and if you relaxed that authority chaos would ensue, while if you vested all employment in a Labour Board with power to enforce its decrees, you would have a centralisation of authority that might readily prove dangerous to the liberty of the subject, unless perhaps we could induce the Mahatmas to become our labour-lords.

The only thing then which ought absolutely and always to be national property, is the land. It was created by no man, and it is an element necessary for the life of everyone. Each Briton is entitled to the use of his

portion of British land, and by the old law that portion was five free acres. Everyone who cannot obtain the use of that quantity on equitable terms for agricultural purposes, is robbed of his national birthright.

Here, therefore, we can justly insist upon Socialistic legislation. But we must act justly. By all means let the present holders of our heritage be paid in full for the estates they have legally acquired, but for that payment the labour of no man must be taxed.

All we have to concern ourselves about is that their land is restored to the people without further cavil or delay.

As our sturdy Saxon forefathers used to say, "A landless man is an unfree man," and no Briton can lawfully be enslaved. Any class, therefore, that insists on making us landless in perpetuity, for its own profit, deserves but little consideration at our hands. Their title is only a continuando of usurpation, and if they get any compensation for their loss, it is the rich, not the poor, who must pay it.

If we could but unite, and with one voice demand the righting of this wrong, half of our social grievances would vanish, and the rest would disappear in due course, provided we adopted suitable means.

Why, if you look the matter squarely in the face, industrial capital has but a very ephemeral existence. Would any machine last for five years if it were not constantly repaired, and at the end of twelve years what would remain of any aid to industry, if it were not periodically renewed?

It is not, therefore, the existing machinery, but the new and improved machinery of the future that our workers should determine to secure for themselves.

If they would cease their clamour for imaginary right, and apply themselves in a Theosophical spirit to the performance of duty, by perfecting the individual, the class would inevitably be advanced. While they try to reverse this natural order of things, but little real good can be gained. The revolution is ridiculously easy to effect if we only go the right way about it.

Let, say, for instance, a thousand men, following the same calling, combine and agree to deny themselves one shilling's worth of beer, or some other luxury, every week. This, at the end of a year, would produce a capital of £2,600. With this a factory might be started, in which a certain number of them could find employment. They should be paid the current rate of wages, and the profits should be added to the capital. As these would certainly be not less than £500, at the end of the second year they would have £5,720 at command, and so it would go on increasing year by year, until all were employed in their own factory, and then the profits could be employed Theosophically in helping others to obtain a like emancipation.

I have worked out the result and find that at the end of twelve years after starting the factory, the co-operators would have a capital of £126,088 and an income of £25,218 in addition to their wages.

Particulars of the 20% charged in the following account:—Saving in manufacturing, 10%. Saving in interest, 5%. Profit on sales, 5%.

	Subscriptions.	Profit 20 per cent.	Capital.
	£	£	£
			2,600
1	2,600	520	5,720
2	2,600	1,144	9,464
3	2,600	1,893	13,957
4	2,600	2,791	19,348
5	2,600	3,870	25,818
6	2,600	5,163	33,581
7	2,600	6,716	42,897
8	2,600	8,5 9	54,076
9	2,600	10,815	67,491
10	2,600	13,498	83,589
11	2,600	16,718	102,907
12	2,600	20,581	126,088

By this time then, the whole thousand would be employed in their own factory, with the right to £25 a year each in addition to their regular wages. If they were content to receive half that amount and added the balance to their capital, without any further subscription at the end of twenty years, if the same rate were maintained, each worker would be receiving £24 10s. 6d. a year in addition to wages, and his or her share in the capital would amount to £270. Consequently, if a worker joined the Society when thirty years old, he or she could be made entitled to a pension of at least fifty pounds a year at the age of sixty, and the Society would be able to give effective aid to any brothers or sisters who were seeking emancipation.

Subscriptions to cease, and half the yearly profits to be divided.

	Profit.	Each worker to receive in addition to wages.	Capital.
	£	£ s. d.	£
			126,088
13	25,218	12 10 6	138,642
14	27,728	13 16 8	152,506
15	30,501	15 5 0	167,756
16	33,550	16 15 3	184,531
17	36,906	18 8 6	202,984
18	40,596	20 5 9	228,283
19	44,656	22 6 3	245,611
20	49,122	24 10 6	270,172

If this process were carried on throughout the kingdom, in a relatively short time all manufactures would be in the hands of the workers, and then,

having no need to borrow money, payment of interest would be a thing of the past, and consequently no one would be able to live in idleness after he had consumed his capital. Thus, as no labour could be hired, and no money lent at interest, excessive fortunes would be dissipated by the natural law of dispersion, and no one would be able to avoid doing his own proper share of work.

When our workers are prepared to do this or something else on the same lines, there is no law to prevent their carrying it into effect: if they are not ready for self-sacrifice true Socialism is not for them. It should also be remembered that the number who can advantageously engage in any special manufacture is absolutely limited by the demand for the articles produced. You cannot compel people to pay for goods which they do not want, no matter how much labour, intelligence and skill has been expended in producing them. Therefore as municipal workshops would produce goods for which there is no demand, John Burns very wisely prognosticates that "they would end in failure and disappointment." (*Westminster Review*, September 21st, 1893.) It is this injudicious over-production which creates injurious competition, and it is only by judgment and a fraternal understanding among producers that this evil can be avoided. Government's interference would simply be mischievous.

What may be done by profit sharing, even with unfavourable conditions, is shewn in the case of the South Metropolitan Gas Company. On July 1st, 1893, the workmen had £31,500 to their credit at the Company's bank and had invested £4,158 in the Company's shares. In a short time one of their number is to be elected a director, and if they continue investing their savings in the same way, before many years are over they may command a majority on the board and receive a lion's share of the profits. (*Westminster Review*, July 24th, 1893.)

Of course with the restoration of the land to the people a much larger proportion of the population would engage in agriculture than are able or willing to do so under existing circumstances, consequently the pressure on the town labour markets would at once be relieved, and so a good deal of the distress and degradation that we all so deplore would immediately be alleviated, and might gradually be extinguished.

I hold, then, that practical Theosophy is the only basis on which you can establish true Socialism. While our speculative politicians dream of improving the individual by amending legislation, Theosophists recognise that all laws are but formulated public convictions, and that these public convictions are the sum of individual convictions. They therefore seek to enlighten the individual, and through his regeneration to amend all social conditions.

When men and women feel and know that in reality there is but one

Be-ness in which all alike have their being, they will perceive that none can be truly blessed except in the blessedness of all.

When this conviction has been established in their inmost consciousness, they will live to promote that blessedness, and true Socialism will be the natural outcome, for none who is essentially altruistic can care for a pre-eminence of joy, much less for pleasures that are purchased by the privations of others.

Our workers then should consider first, not what occupation is most agreeable to them, but what work they can best do for the good of the community, and having found that, act upon the injunction "Whatever thy hand findeth to do, do it with thy might." To be continually brooding over personal rights or quibbling about your pay-rate shews but a paltry spirit. Real good for all can only be accomplished by individual self-sacrifice, and duty must ever precede right. It is only on this Theosophical basis that we have any chance of establishing true Socialism. If you insist on bringing all men to a common level, that level will certainly be a very low one, for it will have to be gauged by the meanest capacity. In their propositions Socialists always pre-suppose an ideal Humanity, but as that exists only in their consciousness of future possibilities, the legislation they demand would certainly prove a snare and a delusion to the Humanity of to-day, and the result could only be what Eugen Richter has so graphically described in his *Pictures of the Future*. Therefore I say become Theosophists before you try Socialism. To attempt to build our social edifice with unsound materials would be a terrible mistake.

R. B. Holt.

IN THE SHADOW OF THE GODS.

Thus in their shadow we, the students of Theosophy, find that which glorifies man and the world, and links both to celestial spheres; for wisdom, as the Ophites say, is but the shadow of light. And casting back through our late Teacher's work, we find what she has written resolves itself into a science, the science of life taught from a spiritual point of view. Man as a centre of life is looked upon as a soul evolving and using to its evolution a physical body. This solid world we live upon is likewise held to be a spiritual centre, whirling with natural energies, born in the invisible depths of a vast cosmic consciousness which loses its limits in the silence which subtends eternal space. The forms of natural life which cumber it are the external aspects of the world's spiritual evolution, and because man also lives upon these same interior planes of soul life, he is brought more or less closely into direct relation with the interior Soul Life of the World. The interaction of the World Soul on the soul of man has, so Theosophy teaches us, the ultimate effect of refining and of organising what science calls inorganic matter.

What is the soul of man? It is known to us in its visible manifestation in physical matter as *the mind* manifesting through the brain. To quote Mrs. Besant: "The mind is the soul embodied in the human form—not the soul in its own nature, not the soul in its own sphere. It is the soul as it is seen and manifested in the brain as intellect, judgment, reason, memory; all these characteristics of the mind are qualities of the soul as the soul works through the brain."

Turning from man to the world, we find it also has a mind, for its very existence as a more or less solid fact, its evolution from the golden fire mist which lit up the dawn of macro-cosmic life, are all due to the sequential action of a synthesis of laws whose aggregation forms a thought-world as the cause and counterpart of the world of forms and solid facts. Here, then, upon this mental plane, common to both the human soul and the World Soul, the laws of nature and the will of man are always interacting. The Soul of the World works as mentality within the forms and objects of earth life when guiding by laws the molecules of matter to chemical combination, but there is this fundamental difference between it and the soul of man, in that the human soul has developed personal individuality, whereas that of the world has not, and is simply conscious existence as a unit of cosmic will, sustaining phenomenal manifestation.

The soul of man in its own sphere works in matter of a much subtler kind than when manifesting as mind in the brain, and there each thought is a thing. To quote again from Mrs. Besant: "Every thought is a form, every thought has a shape in the subtler matter which is the matter of the soul sphere." And this is true for both the world and for man. The minerals and the elements of chemistry, the trees and plants of the vegetable kingdom, and the animals of the animal kingdom are all thought forms on the soul plane of the world, made physically material to us by being clothed in the coarse garments of physical matter. This clothing of subtle thought form is a process of transmutation, which under many disguises was studied and taught by the alchemists of old.

In man these subtle thought forms, thrown off by the human mind into the mental atmosphere of our own earth, become living things, capable of influencing other people and of forming part of the common stock of thoughts of the world. Here they represent effective energy thrown out into the soul plane of the world, the realm of natural law, and have each its due effect on the evolutionary forces at work evolving the interior processes of nature into the visible forms of things we see and feel around us; and this is how the various kingdoms of nature and man mutually adjust themselves to each other's requirements.

Now this connection between the soul and its manifestation as mind in man and the soul and the mind of the world, makes it pretty evident that between them there are many other interior ties than those with which the scientific investigation of our time occupies itself. And, as a necessary consequence, there are different conditions of matter appropriate to these more interior manifestations of mental and spiritual activity. Theosophy in fact has divided these different states of matter into seven distinct planes or conditions of being, on each of which both life and matter possess distinctive characteristics. As the basis of life is consciousness, we say that both in man and the world life exists in seven different states of conscious being, beginning with a purely spiritual state and ending with a physical condition. The understanding of these seven planes, the theoretical appreciation of the necessity for, and nature of their existence, and later on the endeavour to penetrate the inner planes of being and to explore them, are definite branches of theosophic study.

As regards the intimate relation existing between one mind and another, we have seen that thought forms given off by one brain affect other brains, and that they will also become active in Nature on the thought plane of the world, that is to say in the realm of natural law. Therefore every human unit is bound to every other human unit by ties thrown from soul to soul through the medium of the soul's manifestor, the human mind and the World's Mind. And we maintain that by a proper study of these ties

existing between man and man, and man and nature, on the plane of the soul, the student can prove to himself that the Brotherhood of Man is not merely a beautiful ideal but an actual fact existing as a universal law. Then we begin to realise that no individual progress can be carried beyond that of the general mass of humanity, and that even in those cases where man has forced his way onward and upward beyond the level of the attainments of his fellowmen, so that he appears almost divine, his progress cannot be permanent unless he turns back and employs all his powers to bring less developed units of the human race up to the level he himself has reached. For of what use at all is the solitary grandeur of perfect knowledge but to feed vanity and breed disdain and all uncharitableness; what pleasure or profit to a man can lie in knowledge and power which, by centering around the Self and glorifying it, divides a man off from his fellowmen.

But there is a more serious aspect of the case which will ever force those proud ambitious souls whose pride it is to soar above the so-called vulgar herd to bitterly regret the selfish impulses which drove them on to try the upward path of human evolution for self alone; and that is the ever increasing backward pull of the dead weight of humanity thus left behind. The mental ties, which form a subtle network of living active thoughts, cling ever closer round the advancing soul clamouring for recognition. Therefore we say "Woe to him who seeks knowledge only for selfish purposes," for the point of resistance will in time be reached, when humanity will make itself irresistibly felt and the intrepid enthusiast will be dragged back into the mad vortex of human passion his immense selfishness has roused to action.

But if, on the other hand, he seeks to know, and dares to *do*, from pure and unselfish motives, these living things, these clinging thought forms, offshoots from that great orphan Humanity, will cease to impede, or at any rate may be evaded for as long as the desire is there to satisfy their needs. Therefore we say that Brotherliness is all essential, not only for personal comfort but for any personal progress of real and permanent value.

We do not war on creeds, neither have we one to offer, though much of our theosophic teaching, forming as it does a connected system of Philosophy, and satisfying as it can the religious aspiration which every human being has more or less strong within him,—this teaching of ours I repeat has often been mistaken for a creed. What is a creed? Is it not that which must be accepted in faith, that which is based on authority, and to doubt and to investigate which were almost a crime and certainly unnecessary. In Theosophy on the contrary all that it teaches must be accepted by reason and not on authority; investigation is insisted upon as essential to the full appreciation of the theosophical position, nor do we

value Theosophists who believe because others believe; for such belief betokens personal indolence, and the work of the world is done by hard thinking and the practical application of our thoughts to the social problems of the day and to their spiritual needs. Well then, although we have no creed to offer, we can give methods by which each one may penetrate the veil of his own religion, a veil drawn across the Light of the Central Spiritual Sun by priestcraft, to suit the needs and aspirations of undeveloped minds, and painted across with the words "Divine Revelation to be accepted but not understood." In these days, however, of general enlightenment, of biblical, philosophical, and scientific criticism, Theosophy does not necessarily find itself in antagonism with the priestly caste of whatever denomination, while there should be a strong bond of union in our common belief in the innate spirituality of man and the universe. Nay more—Theosophy asserts that all religions are one in essence, differing in form to suit the characteristics of different climes and races. H. B. Blavatsky has written her monumental works *Isis Unveiled* and *The Secret Doctrine* to prove this unity, and we Theosophists, with varying knowledge and capacity born of a ready purpose to be brotherly in all things, endeavour to add our tiny mite to the thought impulse thus set in motion which, when successful, will do away for ever with religious persecution and religious feuds.

Let us now glance briefly at the two great teachings of Theosophy known by the names of Karma and Reincarnation. Karma is a Sanskrit word meaning action, and it is used in this sense to denote the action of a Universal Law of justice and equilibrium whereby effects are adjusted to their causes.

Thus every action I make sets in motion a sequence of causes and effects mutually adjusted by the Law of Karma, so that they may have effects for me of unerring justness of proportion. This law acts as surely on the mental and spiritual planes of our being as on the physical, so that a thought thrown off sets up consequences just as inevitable in their effect on the thinker as do actions performed on the physical plane. Therefore we say that it behoves us to be as careful of our thoughts as our deeds. It will be apparent from a moment's consideration that man must shortly involve himself in a web of consequences of his own weaving, the full results of which cannot by any possibility be completely worked out in one earth life. Therefore we live under the imperative control of the law of Reincarnation, by which a soul is reborn on this earth into surroundings prepared by it in former lives in order to carry on the evolutionary sequences it has set in motion by its deeds and thoughts of previous earth lives. If you doubt that man leaves behind him an incomplete roll list of desires and aspirations, if you doubt that he leaves behind him when he dies life actions, the full effects of which he has not had time to feel, then take

a larger or more general view of his case. Man is a reasonable being and as such aims at perfection. His life, as far as he has governed it by reason, has been directed to this end. Does Death find him perfect? Are his endeavours in this direction complete? Hardly! Then either his reason is irrational or in justice to himself as a reasonable being he must have the opportunity to carry out his attempt to its logical conclusion. Since one life has not sufficed for it, he must live again, and Karma as the agent of Justice in this respect draws him back again and again to earth and places him each time among the centres of thought and action which were his in the previous life, until the logic of events has been accomplished and his goal has been attained. Then will he have evolved from an erring man into a God. And not himself alone, but as we have seen his soul life is intimately connected with the Soul Life of the World, and thus, as the human race advances, the World changes, and man by spiritualising himself spiritualises the earth. You may thus let your fancy roam over the whole Universe and pierce the starry depths of heaven, and find that there as here upon this trivial speck of dirt we call a world, the same process is going on, the soul work, evolving the stars to brighter spiritual brilliance, filling the Universe with subtler forces all rolling onward to perfection under the guidance of Evolving Souls.

THOS. WILLIAMS.

THE ETHICAL ASPECT OF THEOSOPHY NOT THE ONLY ASPECT.

A VERY large part of that branch of our Theosophical literature which treats of the daily life of an occult student is written in the form of a sermon; that is to say, it consists of moral precepts and exhortations, enforced by an appeal to the conscience and to the sense of duty. We are told to follow a particular line of conduct—say, for example, to practise altruism, because it is *right* to do so, because it is our *duty*. In short, in this class of writings it is the *heart* that is appealed to. But our daily intercourse with fellow-students impresses us more and more frequently with the fact that, to a considerable proportion of aspirants, appeals couched in such terms as this are not merely ineffectual, but positively distasteful. They complain that a moral exhortation, however lofty its theme, produces in them, by virtue of its very nature as an exhortation, the sensations which may ascribed to a Sunday-school scholar when admonished by his teacher; that is, a feeling of irksome restraint coupled with the desire to disobey—for the sake of disobeying. These sentiments are not unhealthy, nor are they signs of a want of moral stamina in the character of the individuals in whom they are evoked; temperance reformers will tell you the same tale, and descant upon the uselessness of trying to reform certain drunkards by telling them that inebriety is wrong or that it displeases God. The reason is the same in both cases, *viz.*, that the wrong sentiment has been appealed to, the wrong chord touched, through a misjudgment of the individual's character. Many persons are so constituted that their head rules their heart to a greater extent than among their fellows; they guide their conduct by reason rather than by sentiment, by expediency rather than by duty. They are self-reliant; and, their intellectual acumen being usually above the average, are on that account accustomed from youth up to look with comparative contempt on the opinions of their more ordinarily gifted friends, who are guided by conventional usages. Hence they have a fair share of intellectual conceit, and an appeal to their sense of obligation to their fellow-creatures or to God, immediately piques their pride and self-reliance, causing them to ask themselves: —"Why must I act thus? Who is God that he should set up his opinion against mine? Who are the Adepts that they should enjoin upon me a course of conduct without assigning a reason?"

The right way to deal with such persons is, not to condemn them as

void of conscience or sense of duty, but to strike another chord in their nature, to give them their appropriate food. They require to be shown the *rationale* of a precept, to be convinced of its expediency, of its consistency with the laws of harmony. It is useless to tell them to be unselfish ; they must know *why :* an intellectual reason will be to them far more cogent than a mere appeal to their sense of duty. For example, while the mass of students may be content to be told that they *must* be unselfish, that the Masters wish it, that it is *right ;* these intellectual students must be shown that selfishness is a *disease*, that by being selfish they are crippling themselves and injuring their fellow-creatures. Students of ethics must not blame students of science, if the latter seem to derive more real benefit and comfort from the study of correspondences in nature than from meditation on moral maxims ; but must remember that we climb the mountain on different sides, and that though the steps are not the same, the same summit is ultimately reached. For this reason, I would exhort those in whom the intellect is stronger than the heart, whenever after reading a Theosophical sermon, they find themselves forced into the position of a "naughty boy," to remember that there are more ways of progressing than one, that intellectual appreciation is as necessary to final achievement as moral conviction, and that if they find themselves in this incarnation unsuited to ascend the mountain of truth upon the side called duty, they can do so upon that called harmony, and the result in the end will be the same, for both duty and harmony are merely partial aspects of the whole truth.

Take as an instance the case of a man whose predominant sentiment is a love of harmony, so much so indeed as to render it unlikely that he could be made to follow the path through any other influence. Such a man must not be fed upon sermons, the sense of duty is weak as yet, and he cannot bear restraint. He must be shown how harmony is a law which operates throughout the universe, how it brings peace and happiness wherever it reigns, and how selfishness violates this law, producing the same effect as the undue prominence of one note in a musical chord. As an instance of this I can supply the author of "Modes of Meditation" with one more mode from my own experience. It is to sit down at the organ and strike those six notes which form the "harmonic chord" and the ratios of whose vibration-numbers are those of the first six numerals (do^1 do^2 sol^2 do^3 mi^3 sol^3). The lowest note is struck first and represents the great underlying consciousness of the universe ; then the others are added in succession, and the harmony gains in perfection till the whole galaxy of spiritual powers is complete. The meditation on this harmony and the spiritual ideas to which it corresponds and gives the clue, may benefit a student more than a host of sermons.

As a second instance, let us take the case of a man whose strongest sentiment is a love of beauty of form. If he is one of the class of "head-worshippers," it will be useless to appeal to his sense of duty in exhorting him to become an occultist. He must be shown that beauty of form is merely the expression of beauty of thought, and that he is a fool for eating the husks and neglecting the kernel. He will then soon learn the connection between individualism and ugliness of form on the one hand, and between altruism and symmetry of form on the other. These two instances must suffice for the present, but many more could be given.

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